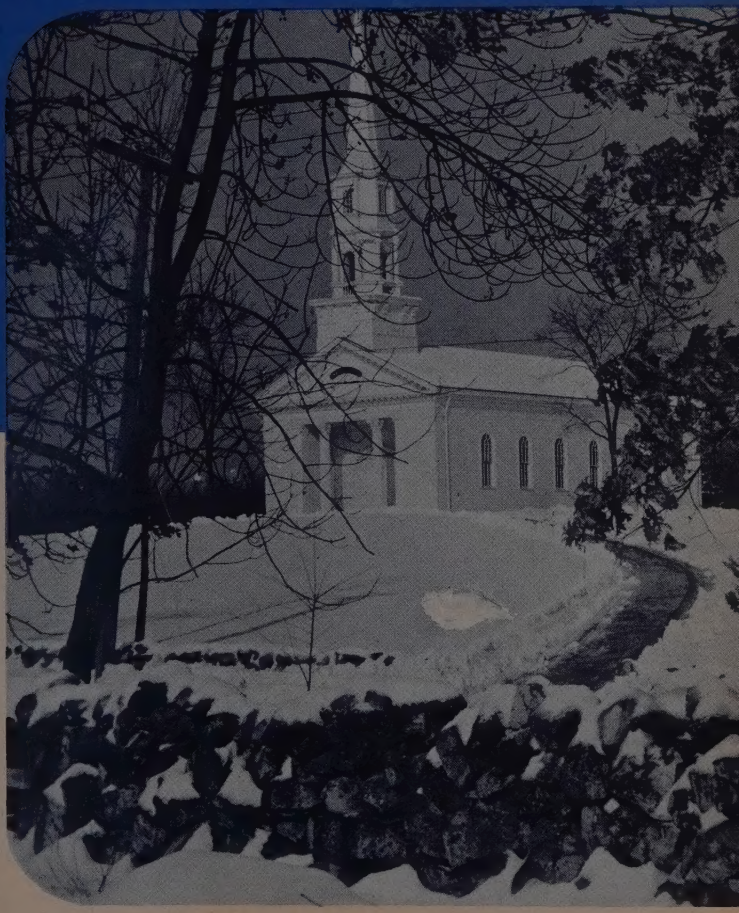
The LUTHERAN



LUTHERAN SEMINARY

CHAPEL IN THE SNOW
The path to the door is clear

39, No. 14

JANUARY 2, 1957

CENTS

When It's Dark

THE VOICE OVER the telephone was insistent. I must come to the hospital at once. Her sister was critically ill and the family had been summoned.

I knew that the sick woman was not a member of my church, or of any church. Repeated attempts to win her to religious faith had been unsuccessful. But I hurried to her bedside.

DURING MY VISIT she and the others of the family drank in eagerly each Word of God that brought quiet and comfort flooding into that anxious room.

As I was returning to our church, I noticed that even though it was not yet dark, the cross high on the tower had already been lighted by the auton timing device. Now that the days e getting longer, I mused, the sexton have to adjust the clock. Because it still light, the lighted cross was not noticeable as yet.

BUT A FEW HOURS later, when ret ing from a second visit to the hosp it was pitch dark. Then the lighted c against the black sky attracted immed attention.

I thought again of that hospital ro It's strange, I reflected, how some pe see the cross with its hope and stre only when the hour is very dark.

—ROBERT H. THUR

The LUTHERAN — News Magazine of the United Lutheran Church in Ame

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Hilda Yost, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Robert D. Hershey, S.T.D., Secretary; the Rev. Willa Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernst J. Hoh, Litt.D., W. Emerson Reck, LL.D Rev. Joseph Sittler, Jr., D.D., the Rev. Theodore G. Tappert, D.D., Litt.D., the Rev. Paul E. Valentiner.
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THE CHURCH IN THE NEW

TV station bans "Luther"

Many millions throughout the world had crowded theaters and churches during the past three years to see the full-length feature film *Martin Luther*. Produced in Germany by Louis de Rochement for Lutheran Church Productions and financed by American Lutheran churches, the film had won praise even from hostile critics for its accurate account of the Reformation period. Showings were delayed or prevented by Roman Catholic influence in only a few areas—notably Brazil, Quebec and the Philippines.

After commercial and church distribution, the film was last month released for the first time for television showing. Robert E. A. Lee, executive secretary of Lutheran Church Productions, said Chicago had been chosen for the TV premiere because "Chicago television film programs are well established in programming, prestige and audience . . ."

Two days before the scheduled showing on Dec. 21 (*see page 35*) station WGN-TV, which is associated with the Chicago *Tribune*, abruptly cancelled the showing of the film. "Emotional reaction" to the announced showing was given as the cause for the action.

Roman Catholic pressure blamed

The television station did not want to be "a party to the development of any misunderstanding or ill will among persons of the Christian faith in the Chicagoland area," said Ward L. Quall, WGN's general manager.

Protestant and Jewish groups reacted swiftly. "Censorship" and "pressures brought by the Roman Catholic Church" had caused the cancellation, said a group of Protestant Episcopal clergymen.

"Cancellation of the film consti an admission on the part of the s that it is vulnerable to pressures which have been mobilized by the R Catholic Church to secure the ba of the film," declared another grou clergy and laymen who formed an tion committee." Chicago Federatio Churches' officials joined in the opposition.

"The last-minute reversal of the tion's well-considered judgment can be interpreted as surrendering to so which seemingly want to suppress ce pages of history," declared Mr. "Efforts at thought-control are American and are to be deplored."

Since the commercial sponsor proved the film, Protestant leaders h the station might reverse its position it did, the controversy was likely to as a good audience.

Four clergymen at inauguration

Four clergymen will take part in inauguration of President Eisenho and Vice President Nixon on Mon Jan. 21, it was announced in Washing Beside the traditional participation Protestant, Jewish and Roman Cath faiths, the Greek Orthodox Church be represented for the first time. President will take the oath of office private ceremony on Sunday, Jan. 20, legal date, with the public ceremony the following day.

Dr. Edward L. R. Elson, pastor of National Presbyterian Church of wh the President is a member, will offer invocation. Archbishop Michael, Gr Orthodox head, will lead in prayer fore the Vice President takes his oath

e. Dr. Louis Finkelstein, head of
e York's Jewish Theological Semi-
y, will offer the prayer before the
ident's oath-taking. The benediction
be by Cardinal Edward Mooney of
roit's Roman Catholic archdiocese.

here were four prayers also at the
2 inauguration when Mr. Eisenhower
red what he termed a "little private
yer of my own" before delivering the
gural address.

ecution of Jews condemned

Egypt's "new racist policy" and her
secution of Jews" was condemned by
Protestant clergymen in an open let-
sent last month to President Eisen-
ver. The clergy urged that the United
es "oppose firmly and immediately"
pt's anti-Jewish activities by calling
United Nations action.

Egyptian retaliation for the Israeli invasion of the Sinai Peninsula and the Gaza Strip had included depriving Jews of their citizenship, deporting them, confiscating their property and bank accounts, the letter alleged. "We find an awful and terrible imitation and refinement of the Hitler program and practices which ultimately plunged the world into war," declared the clergymen in their letter.

British and French teachers and missionaries in Egypt had been expelled after the Suez invasion. Among those sent out of the country was Dr. Francis F. Johnston, Anglican Bishop of Egypt. Dr. Johnston, who had served for 40 years in Egypt, said he was given no official reason for the expulsion, but was simply handed a notice ordering him out of the country in seven days.

ERING COMMITTEE for new Joint Commission on Lutheran Unity was named at Chicago
ting last month. Seated are Dr. Oscar A. Benson (Augustana); Dr. Malvin H. Lundeen, chair-
n (Augustana); Dr. Carl C. Rasmussen, secretary (ULCA); and Dr. Raymond W. Wargelin,
chairman (Suomi). Standing are C. W. Sorenson (Augustana), Dr. Franklin Clark Fry (ULCA),
Alfred Jensen (AELC), and Judge James F. Henninger (ULCA). Next full meeting of com-
sion is scheduled to be held March 8 and 9 at Chicago, the steering committee announced.

Refugee work gains

Church and government agencies were working hard in Austria last month to list and classify thousands of Hungarian refugees. Some were lodged in government-provided quarters, others had been taken into private homes and were being given food and shelter by Austrian families.

Reports in mid-December said that about 50 refugee families were being registered daily for emigration by Lutheran World Federation offices. The majority desired to emigrate to the United States.

To direct the LWF refugee work in Austria, the Rev. Eugene Ries of Baltimore was appointed "for an indefinite period." The appointment of Pastor Ries, ULCA clergyman who had been serving as LWF relief officer in Germany, was announced by Dr. Bengt Hoffmann, LWF Department of World Service director.

Nearly $500,000 in medical supplies, food, clothing or cash was being channeled into Austria and Hungary for refugee relief work by LWF church bodies. Distribution of relief goods in Austria was being handled co-operatively by the LWF, the Austrian "Hilfswerk" and the World Council of Churches.

Hungarians urged to stay

Compromise offers from the Red-sponsored government of Premier Janos Kadar and economic necessity forced many Hungarian workers back to their jobs at year's end after a lengthy series of strikes had marked the workers' resistance to Soviet oppression. Churches continued to function as freely as possible throughout the turmoil, with the presidium of the General Synod of the Hungarian Lutheran Church announcing that elections would be held early this month to fill permanently church offices and bishoprics. Bishop Lajos Ordass had restored to his post as head of the c early in November after Comm appointed officials had resigned.

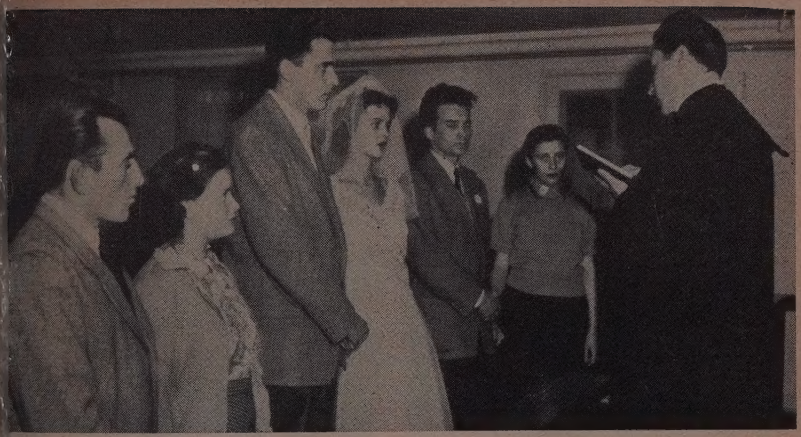
Members of Hungary's Refo Church were warned last month a "flight psychosis" and were urged main in the country. The plea was in a pastoral letter to all congrega from Bishop Ladislas Ravasz, pres of the Reformed Synod, and Dean L Pap. The churchmen said they di condemn those who had fled from gary during the first chaotic days c revolution, but felt that rebuildin church and country demanded strength and support of all wh mained.

Churches report growth

The Southern Baptist Conve gained 416,867 converts in 1955, Leonard Sanderson, secretary of its gelism department, said in Dallas week. He expected the 1956 total slightly lower, but set a goal of 42 converts for 1957. Membership ha creased 61 per cent in the last ten y Dr. Sanderson reported.

The Southern Baptist-affiliated T Convention recently received into r bership seven congregations in Minn and Wisconsin despite complaints the American Baptist Convention, w accused the Southern group of "invac the North. The Southern Baptist mi board also recently set aside funds to establish congregations in New York following Billy Graham's evange campaign there in May. There is only one Southern Baptist congreg in New York State. There are eleve Canada.

Methodists reported a year's gai 131,542 to bring its membership in December to 9,444,820. The Rev. A



PEOPLE SAID "I DO" in triple wedding ceremony for Hungarian refugee couples in chapel emporary refugee quarters at Camp Kilmer, New Jersey. The Rev. Imre Bertalan is officiating.

Hoover, statistician for the church, this figure does not include 1,285,000 otized children who have not yet been en into full membership. The Metho- Church is the largest single Prot- ant body in the U.S. although the ptist groups have a larger total.

igious census tested

Only three people refused to answer question, "What is your religion?" in st survey conducted last month by the S. Census Bureau in four Wisconsin nties. Eleven others showed mild re- tment at first but answered readily er the question was explained, said hael J. Galko, supervisor of the cen- bureau's Milwaukee office.

The test was made to determine if a stion about church affiliation could included in the 1960 general census. religious census has been made in the S. since 1936, because of lack of funds. urch groups had asked that such a sus be taken, in order to derive ac- ate statistical information. The Amer- n Civil Liberties Union had objected possible inclusion of census questions concerning behavior, such as "Do you believe in God?" ACLU spokesmen said they would not object to "completely factual" statistical queries about church membership.

Census-takers in the test run were accompanied by observers from Washington headquarters. Answers were channeled in five general groups—Protestant, Roman Catholic, Jewish, all others, or none. Protestants were asked if they were Baptist, Lutheran, Methodist, Presbyterian, or any other. Census Bureau officials said results of the test might determine whether the questions could be asked nationwide in 1960.

And so forth

Churches in Sweden should mobilize all their resources to combat the "alarming abuse" of alcohol in that country, bishops of the Lutheran State Church said in a pastoral letter. The "personal good example" of the clergy must be augmented by "preaching, spiritual guidance, and work among candidates for confirmation and other young people," they urged.

THE YEAR IN THE CHURCHES

THE SPOTLIGHT on church news swung in wide arcs during 1956. Its rays pierced the Iron Curtain to bring direct information and contact with the churches of the Soviet Union. Important datelines heralded not only the major capitals of the world, but some out-of-the-way places: Tranquebar, India; Gilbulla, Australia; Galyatetoe, Hungary; and Clinton, Tennessee.

Sometimes the news was good—as when Bishop Ordass gained full freedom or when U.S. Lutherans made remarkably good headway in efforts toward union. Sometimes it was bad—an increased flow of homeless thousands because of strife in Central Europe, or a growing tension because of racial antagonism.

INTERNATIONAL

A GROUP of American church leaders attended the Russian ballet performance at Moscow's Bolshoi Theater one Sunday evening in Lent. It wasn't their normal choice. It reflected efforts of Soviet officials to roll out the red carpet in honor of the visit of an American church delegation to Red Russia.

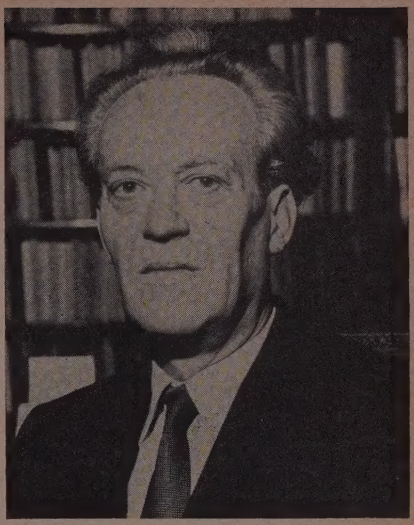
Nine U.S. churchmen—including the ULCA's President Franklin Clark Fry—spent ten days in Russia to establish friendly contact with the Christians of that land. Two months later the visit was returned when eight Russian church leaders came to the U.S. as guests of the National Council of Churches. Among the visitors were Lutheran Archbishops Jan Kiivit of Estonia and Gustav Turs of Latvia. After the visits both groups of churchmen agreed that "we have made progress toward understanding each other." Future exchanges of ch groups were expected.

AMERICANS IN MOSCOW. Dr. Fry others in U.S. churches' delegation cross Red Square during March visit to Soviet ca

WESTERN CHURCHMEN crossed a into Soviet-ruled lands in August, w the World Council of Churches' ex tive committee met in Hungary. portant byproduct of this session was contact made by Dr. Fry, Luth World Federation President Bis Hanns Lilje, and LWF Executive Se tary Carl Lund-Quist with Hunga

horities to negotiate a new "trial" for heran Bishop Lajos Ordass. Two nths later Hungary's Supreme Court nounced that the bishop had been con- ted in 1948 on false charges, gave him full pardon. Hungary's political up- val in October returned Bishop Ordass his former position as head of the theran Church, deposed Communist- pointed Bishops Laszlo Dezsery and os Veto.

ROMAN CATHOLICS and Communists ne to a formal agreement in Poland. rdinal Stefan Wyszynski was restored church leadership. A four-man church- te commission then arrived at an eement allowing freedom of worship, igious instruction in public schools, the return of exiled nuns and priests. return the Roman Catholic bishops nised to support all government asures based on "legality . . . social ality and the repairing of wrongs."



FULL PARDON was given Bishop Lajos Ordass by Hungarian Supreme Court. Political changes later restored the bishop to his former post as head of the Lutheran Church of Hungary.

SSIANS IN PHILADELPHIA. Lutheran Archbishops Kiivit of Estonia and Turs of Latvia, menian Bishop Saak and Russian Orthodox Metropolitan Nikolai were among eight visiting U.S.

ON THE OTHER SIDE of the world, embattled Christian missions held their ground in Asia. American-educated Dr. Rajah B. Manikam was installed as the first native bishop of India's Tamil Church, as the 250th anniversary of Lutheran mission work in India was celebrated.

In India's parliament and as a result of official investigations in Madya Pradesh and Madya Bharat provinces, Christian missions came under fire as an arm of "Western imperialism." Strong voices in defense of mission activity were soon raised by prominent political and educational leaders in India.

SPAIN'S TINY Protestant minority was subjected to further oppression. The Protestant seminary in Madrid was padlocked by police, remained closed all year despite government assertions of religious freedom. Police also raided the Madrid store of the British and Foreign Bible Society, confiscated Bibles and other religious books. Protests by the World Council of Churches executive committee and by other religious leaders received little or no attention.

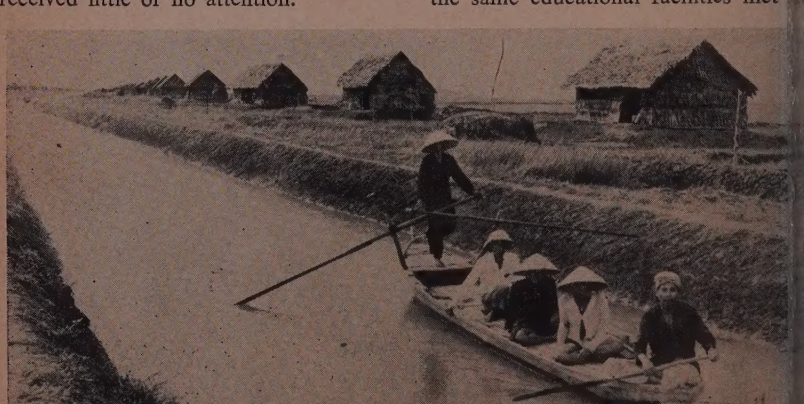
REFUGEES

RED TAPE SLOWED resettlemen refugees still in temporary quarte western Europe. Although the e gency Refugee Relief Act of 1953 promised entry into the U.S. for 20 persons from the Baltic states and ea Europe, church officials had hope only about 150,000 reaching these s before the act expired at the end of 1 Assurances for about 15,000 had provided through Lutheran Refugee ice.

As plans were made to taper off resettlement effort, the picture sudd changed. Revolution in Hungary res in an estimated 130,000 new refu streaming across the border into Au Church groups hastily shifted back high gear, spearheaded endeavors to vide food, clothing, and new home the Hungarians.

IN THE U.S.A.

RACIAL INTEGRATION remained A ica's No. 1 social problem. Progran implement the 1954 Supreme Court sion guaranteeing Negroes and w the same educational facilities met



REFUGEE VILLAGE in South Vietnam provides straw-thatched houses for some of the 10 persons displaced as result of the Red attack on the land formerly known as French Indo-C

ome success. In 17 southern states where ocal laws had hindered such integra- ion, about 500 additional school districts pened their doors to all comers.

Cities such as Louisville adopted school ntegration with a minimum of difficulty. n some smaller communities, trouble leveloped. Clinton, Tennessee, a town f 4,000 near Knoxville and the Oak idge atomic energy development, was ne scene of prolonged disturbances after dozen Negroes were enrolled in a rmerly all-white high school. Outside gitators were blamed for stirring up rouble. State troopers moved in to pre- erve order. After an attack by hood- ms in November upon a Baptist min- ter who had escorted some Negro chil- en to the school, federal authorities ok into custody 16 Clinton segregation- ts. They will face trial this month.

CONTROVERSY OVER the rights of Ne- oes aboard public buses erupted in mmunities in Florida and Alabama. Montgomery, Alabama, a bus boy- tt by all Negroes proved an effective eans of passive resistance. Heading the an was a Negro Baptist clergyman, Dr. artin Luther King. Aiding was an merican Lutheran Church pastor of a egro mission, the Rev. Robert Graetz.

WITH MILLIONS of Americans taking the open road each Sunday, super- arkets and commercial establishments ere finding it profitable to remain open. oman Catholics and Protestants joined ith labor unions in many places to urge at Sunday be kept free from commer- al encroachment. In Dayton, Ohio, ef- rts bore some fruit as supermarkets greed to close after a year's experiment making Sunday a regular business day.

CHURCH MEMBERSHIP reached a new gh. National Council of Churches' sta-

A KEY FIGURE in Alabama bus boycott was the Rev. Robert Graetz, pastor of Negro mission, seen here with some of his parishioners.

tistics indicated that more than 100 million in the U.S. claimed affiliation with some church.

AMONG LUTHERANS

MERGER WAS STILL a prime topic. Proposed union between the American, Evangelical, and United Evangelical churches reached the point of no return as all three bodies approved plans. Completion of the merger in 1960 would produce a church of approximately two million members.

Another merger move got good impetus in December when two other groups accepted the Augustana and United Lutheran churches' bid to explore an all-Lutheran union. Suomi Synod and American Evangelical Church commissions started talks with the two inviting bodies. The prospect was for

eventual merger into a three-million-member organization.

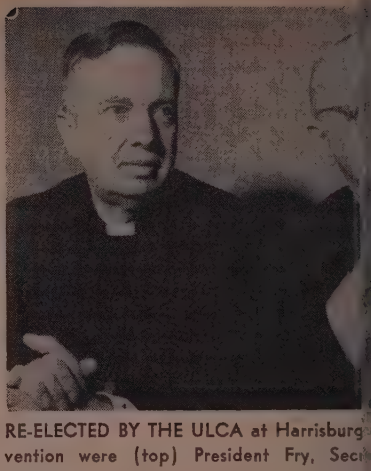
THE MISSOURI SYNOD stood alone more than ever as two of its Synodical Conference partners turned their backs. The Wisconsin Synod agreed to continue in a "vigorously protesting fellowship" but the tiny Norwegian Synod broke off all relations. At issue were subjects such as prayer fellowship with other Lutherans, church sponsorship of Boy Scout troops, and military chaplaincies. The two smaller groups held Missouri too liberal, accused it of "unionism."

IN THE ULCA

FROM COAST TO COAST congregations engaged in evangelism missions. Reports of large membership gains and renewed interest came from many areas. Mission programs were scheduled to continue until late 1957.

THE CHURCH'S BIENNIAL convention at Harrisburg in October re-elected President Fry, Secretary F. Eppling Reinartz, Treasurer Edmund F. Wagner. A new plan of mission operation was adopted. Many constitutional amendments proposed by the Commission on Organizational Structure were declared in effect. For its 40th anniversary in 1958 the church authorized a "double apportionment" year to provide $15 million—half for regular expenses and half for special needs in home and foreign missions.

STATEMENTS on racial integration and on marriage and divorce provided explosive debates. The church "affirmed its belief" in racial equality on all levels, urged congregations to work for its "fullest realization." The divorce statement insisted on the permanence of all Christian marriage, but provided that divorced persons who are repentant of past failures



RE-ELECTED BY THE ULCA at Harrisburg vention were (top) President Fry, Secr Reinartz, and (below) Treasurer Wagner

and give evidence of Christian f might be remarried.

TWO KEY ULCA POSTS changed ha Dr. Harold Haas was named Boar Social Missions' executive secretary, ceeding Dr. C. Franklin Koch who tired after serving for 16 years. How Logan took the helm as executive se tary of the ULCA Brotherhood, succe ing Earl Bader.

VERDICTS of the three widely publ-zed "heresy trials" in the Northwest nod were upheld at a special synodical nvention in January. The door was ld open for the return to good standing the two pastors found guilty of doc-nal deviation if future inquiries reveal em to have come into harmony with theran doctrine.

COLLEGES CONTINUED building pro-ams as student enrollment mounted. tistics indicated (*see cut*) that the mber of students would continue to ow.

GROUND WAS BROKEN in New York d Philadelphia for new ULCA quar-s. On 37th Street in New York a five-ry addition to the Lutheran Church ouse was underway. On Queen Lane Philadelphia the Board of Publication rted a $2 million office structure to lace the present downtown Muhlen-rg Building, now outgrown.

ORGANIZATION of 89 mission congre-tions set a new record. Previous high d been 72 in 1955. Continued mission vance depends on additional financial pport, Board of American Missions aders declared, citing the increased cost organizing and housing new congrega-ns.

OPLE

BILLY GRAHAM continued to reach ousands in his "Crusades for Christ." triumphal tour of India and other ian lands was followed by successful ssions in Virginia, Kentucky, and else-here. Graham effort in 1957 is slated include a six-week New York City mpaign in May.

Brooklyn's Episcopal REV. WILLIAM OWARD MELISH continued under fire om church authorities because of al-

GAIN IN COLLEGE ENROLLMENT is shown on chart. Total continued to climb during 1956, is expected to gain sharply for next 15 years.

leged left-wing activities. Mr. Melish and a rival "supply priest" sent by Long Island diocese Bishop James A. DeWolfe competed at a church service in January. Later the bishop "installed" Dr. Herman Sidener as Mr. Melish's successor. Court actions upheld Mr. Melish, acknowledged his right to remain as supply priest at Holy Trinity Church. He cannot become rector without the bishop's approval.

ORAL ROBERTS, whose faith-healing miracles attracted a large weekly radio and TV audience in the U.S. and Canada, ran into trouble in Australia. Newspapers and church leaders there attacked a Roberts' revival campaign, caused it to be curtailed.

Canadian Affairs

SPECIAL SESS

"YOU HAVE BEEN summoned at this time because of the serious international situation arising out of hostilities in the Middle East and the events in Hungary," said Governor General Massey as the Canadian Parliament assembled in special session. Four days of hot, sometimes angry debate followed.

Members of the opposition led off with a series of resolutions that expressed "regrets" that government advisers

1) "have followed a course of gratuitous condemnation of the action of the United Kingdom and France which was designed to prevent a major war in the Suez area;

2) "have meekly followed the unrealistic policies of the United States of America . . . ;

3) "have placed Canada in the humiliating position of accepting dictation from President Nasser;

4) "have failed to take swift and adequate action to extend refuge to the patriots of Hungary and other lands under the cruel Russian yoke."

THE FIRST three "regrets" grew out of the unwillingness of the Canadian government to sanction or aid in the British intervention in Egypt. One spokesman said that it was "unheard of" for a Canadian prime minister to repudiate the British in public for an "action which has now been generally justified."

In reply, Prime Minister St. Laurent declared that he had been "scandalized more than once" by the attitude of the big powers, "who have all too frequently treated the charter of the United Nations as an instrument with which to regiment smaller nations."

"I have been told," he continued, "that if the Russians had not insisted on the veto, the United States and the United Kingdom would have insisted on it, because they could not allow this crow smaller nations to deal decisively questions which concerned their interests."

THE PRIME MINISTER concluded defense of his government's policy the prophetic warning: "The era w the supermen of Europe could go the whole world has and is coming pr close to an end."

As an alternate to British and Fre action in Egypt, Canada's minister external affairs, Lester Pearson, backed a UN cease-fire order, and proposed an international police fo A Canadian battalion was readied duty on this force, but, on Presid Nasser's objection that they were "I ish," has not yet been dispatched.

Concerning his stand with the U and against Britain at the UN, Pear said: "If a resolution is right, we for it whoever may be our compani in the voting." He agreed that it was to be a "chore boy" of the U.S., but it was equally bad to be "a colonial ch boy running around shouting 'Ready, ready!' "

The matter of aid to Hungarian re gees was more quickly and more a cably settled. An original relief prop of $200,000 was upped to $1 milli Free passage is offered to any Hungar desiring to emigrate to Canada, and immigration regulations are set aside.

On arrival in Canada the refugees being given free housing and free f until they can find employment. across the country local committees preparing to welcome them. By the week in January, 7,000 are expected.

—NORMAN BERNE

...ight of the World

THERE ARE 42 DAYS IN EPIPHANY SEASON THIS YEAR—TIME FOR CAREFUL THOUGHT ABOUT THE SUNRISE OF THE WORLD'S HOPE

EPIPHANY COMES each year on the ...th of January. So, of course, the day ... the week on which it falls varies from ...ar to year, just as the day on which ...ristmas comes. This year Epiphany ... on Sunday.

As Easter in 1957 is much later than ...ual (April 21), the Epiphany season ... 1957 is much longer than usual. There ... six Sundays in this season this year. ...ually there are two or three. Let us ...ake the most of this long season.

The Greek word "Epiphany"—for the ...me is taken over from the Greek—...eans "Manifestation," or the "showing ...rth" of Christ to the nations. Epiphany ... one of the oldest Christian festivals, ...tablished in the church calendar long ...ore Christmas. Perhaps only Easter ...d Pentecost were celebrated as Chris...n festivals at an earlier time than ...piphany.

THE MESSIAH was first promised to ...cient Israel. He was to come from the ...use of David. The place of his birth ...s Bethlehem, the little city of David. ...was fitting in God's sight that the Mes...h's birth was proclaimed first to shep...rds on the Judean plain.

But shortly after his birth, Magi—wise men from the East—came seeking him. They became symbolic of how all nations should seek the Christ who, though born King of the Jews, is the Saviour of the world. The Gospel for Epiphany tells this beautiful story. And the gospels for the subsequent Sundays tell of how the glory of God is revealed in the life of Jesus Christ. The light of Bethlehem is the light of the world.

To make the most of the Epiphany season, let us this year begin a novel experiment. Let us study a nameless prophet of the Old Testament whose message marks him off as an Epiphany prophet. Scholars call him Second Isaiah. We find his writings in chapters 40 to 66 of the book of Isaiah. (There may have been another unknown author who wrote part of these chapters, and he is called Third Isaiah.)

The Second Isaiah prophesied at the time of the exile, perhaps even after the Jews had returned from Babylon. This prophet never speaks of himself, as Isaiah did. He recounts no biographical experiences. He is quite reticent about his life and doings. Yet his style and his times are so different from Isaiah that there can be little doubt that he belonged to a period later than Uzziah and Hezekiah.

BENJAMIN LOTZ
...fessor, Susquehanna University, Pennsylvania.

ALL OF THIS becomes clear when you turn to the fortieth chapter of Isaiah. Israel is no longer a kingdom. The people have gone into exile. A new voice, full of comfort and hope is heard, crying to Jerusalem that her warfare is ended and her iniquity pardoned. It is the voice of the prophet and poet.

Though nothing is known about him as a man, but only as God's messenger, Christians during Epiphany should listen to his voice and try to catch something of his vision.

The prophet declares that God has again entered into the history of the world in a special manner. The announcement comes from heaven that God's way must be prepared. Every valley shall be lifted up, every mountain and hill shall be made low, and the glory of the Lord shall be revealed.

God's redemption draws near. As he enters into human history, he brings salvation to all people. The old, narrow, restricted message—like that of Nahum—no longer applies. God is the Creator of the heavens. God formed the earth. He formed it to be inhabited. All flesh, the Epiphany prophet sings, shall see it together, for the Lord has spoken.

THE PROPHET built better than he knew. He revealed God's purposes to his day. He gave the returned exiles new hope. He told how the message of God would be proclaimed even when the trusty remnant, the small band of exiles, would suffer. They would be stricken, smitten, and afflicted and on them the Lord would lay the iniquity of all.

The early Christians seized these words and since their time all Christians have read into them a wider meaning. They pointed to Jesus Christ. They shouted triumphantly, "He, not the Persian King, is the Redeemer. The one on the cross is the Messiah," they said. "Not only remnant of the people—though were oppressed and afflicted—are picted in this book. Rather it is Christ who is the suffering servar God. He made himself an offering sin, he bore the sin of many, he intercession for the transgressors" (Is. 53).

AS THE CHRISTIAN during the Ep any season turns the pages of II Is his heart thrills with the precious pr ises he reads. Even in dire times, he not despair. Over and over the pron are repeated. Then suddenly the prc breaks forth in a symphony of song.

Arise, shine, for your light has c
And the glory of the Lord has
upon you.
For behold, darkness shall cover
earth,
And thick darkness the peoples;
but the Lord will arise upon you
and his glory will be seen upon yo
And nations shall come to your l
and kings to the brightness of
rising.

During Epiphany time, read the w which mankind needs, for the wor full of pessimism. In the searing tra of our times, the faith of the pro stands us in good stead as it has thr countless Epiphanies in the past. hope is the hope of the world which be shared. The prophet's word mus proclaimed to all men and the poet's be heard throughout the world.

The Epiphany prophet gives more insight to the present-day Chris Reading his words against the back of his time, painted in gloomy c streaked with blood, the American C tian of today finds he receives gre courage and with it renewed zeal for mission Jesus Christ gave to his pe

t is no wonder that Epiphany is the son for the missionary work of the rch to be presented, and the time for ery Christian to gird himself anew for task. If Jonah, with its command to ach repentance to hated Nineveh, is *first* missionary book of the world, Isaiah, the prophecy of the Epiphany, the *greatest* missionary book of the rld. It lifts the sight of men to God. fills the heart with hope, not fear. It gs with God's promises.

Ho, every one who thirsts, come to the waters;
And he who has no money, come, buy and eat!
Come, buy wine and milk, without money and without price.

Read the words of this prophecy dur- these forty-two days of Epiphany. the Revised Standard Version, its lines p into the mind. If you have charge the Sunday school devotional services, the class session, the meeting of the urch Women, the Brotherhood, or the ther League, make a plea for a study the Epiphany prophet.

Then sing the Epiphany hymns. Sing st those which tell of the Epiphany gos- s. Then, those that depict the king- m and glory of Christ. Then, those o declare him to be the light of the rld and the joy of all nations. Then g again the missionary hymns and try capture the zeal of those whose hearts re afire with their message.

A RENEWED understanding of our mis- nary imperative is a task for the urch, the school, and the home. The ophets of the Old Testament, partic- rly II Isaiah, can help us if we are lling. During Epiphany this year we ve forty-two days for the understand- g of this work. Let us make the most this long Epiphany season in 1957.

AN EPIPHANY BIBLE READING LIST

JANUARY	ISAIAH
6 The Advent of God	40:1-6
7 God's Word	40:7-12
8 The Great God	40:13-24
9 The Incomparable Creator	40:25-41
10 Trial of the Nations	41:1-8
11 God's Servant	41:9-20
12 Mission of the Servant	42:1-9
13 God's Grace	43:1-9
14 God's Witness	43:10-21
15 Fear Not, O Israel	44:1-8
16 Vanity of Idols	44:9-20
17 The Potter's Clay	45:8-14
18 Turn to God	45:18-24
19 Salvation in Zion	46:3-11
20 Commissioning the Servant	49:1-12
21 The Return	49:12-26
22 God, My Vindicator	50:7-11
23 The Coming Salvation	51:1-16
24 The Cup of Wrath	51:17-23
25 Awake, Jerusalem	52:1-10
26 The Servant	52:13—53:3
27 His Suffering	53:4-12
28 Consolation of Israel	54:1-12
29 God's Power	54:13-17
30 The Great Invitation	55:1-13
31 Admonition of the Prophet	57:15-21

FEBRUARY	
1 God's Call	58:1-8
2 God's Promise	58:9-14
3 God's Intercession	59:1-8
4 The People's Confession	59:9-21
5 The Glory of God	60:1-3
6 Wealth of the Nations	60:4-12
7 The Rebuilt Temple	60:13-22
8 The Herald and the Gospel	61:1-7
9 The Everlasting Covenant	61:8-11
10 The Messianic People	62:1-12
11 The Year of Redemption	63:1-6
12 Judgment of Israel	63:7-16
13 The Return to God	63:17—64:5
14 The Final Supplication	64:6-12
15 Salvation	65:1-15
16 The New Zion	66:12-23

There's a School Now

In Venezuela, where there are not many schools, the church has opened one for children of European Lutheran immigrants

THE FIRST DAY of school is always exciting. But for six children from the agricultural colony of Turén, in the interior of Venezuela, it was little short of a miracle. Although their ages range from nine to twelve years, they had never attended any school and could not read or write.

They spoke Spanish and German fluently. But when it came to figuring and the ABCs, they were completely at a loss. Their parents were refugees from eastern Europe — Yugoslavia, Romania. As it must be with farmers, the care of the fields and cattle comes first and af ward the children.

Now, after two or three years of h work, there was enough money to sp for the education of their children. there no free schools in Venezuela? the big cities there are a few which quite reasonable, but in Turén there only one school for all classes and ag The teacher is a 16-year-old refugee w is herself just learning to speak Spani

And the distances are great in Tur The colony is 25 miles long and 15 m wide. Even for the few parents who h a car, it is a long trip to and from scho During planting and harvesting time

By JANET FALK

DR. HEINRICH FALK
The school began in his home

here are two crops a year which keeps he farmer busy every minute—it is im-ossible.

THERE WAS NO DOUBT in the minds of rese parents as to where to send their hildren. Since 1953 they had been hear-rg about the boarding home in Caracas, hich Dr. Heinrich Falk, pastor of the utheran Church of the Resurrection, ad started. There were already other hildren from Turén in the home. For stance, Joseph Oriol who has the high-st marks in the Humboldt School. His nother is a widow and it is only with the elp of a few church members that the nonthly tuition is collected for him.

Then there is Joachim Sitte, who is a lose second. Dr. Falk had started the oarding home in his own house in September, 1953, after being besieged by so many parents who are forced to earn their living in the interior of Venezuela and who realize that their children would grow up in ignorance if they are not given the opportunity of education in a suitable environment.

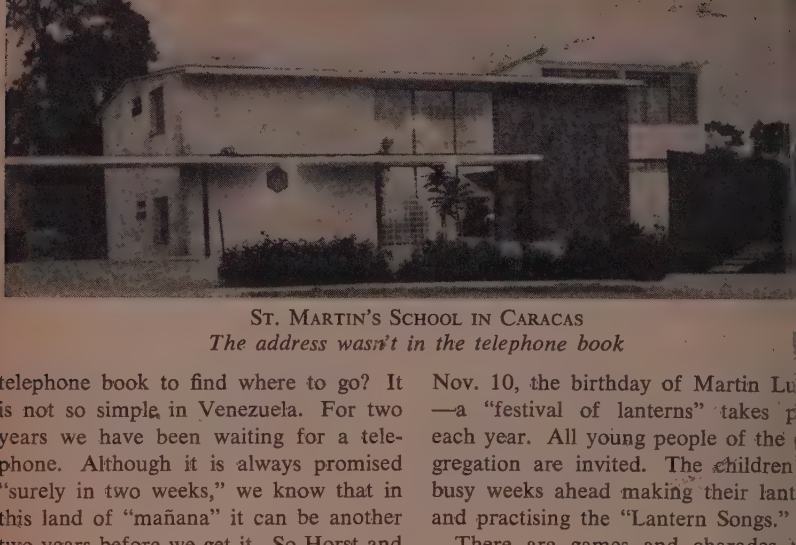
From the modest beginning with 15 children the St. Martin's boarding home has grown to the capacity of 50 children. Last year it was able to move into the new, modern home adjoining the church, chapel, parish house, and parsonages of the Church of the Resurrection. It has a staff of trained directresses and teachers who look after the bodily, mental, and spiritual welfare of the children.

THE SIX NEWCOMERS from Turén had private lessons until Christmas, so they could catch up with the regular class work. Great was their disappointment when they discovered that they could not attend the "real" school immediately, for they had talked of nothing else for months.

Anton decided to take matters into his own hands and one morning managed to smuggle himself into the school bus without anyone noticing him. He went into the first-grade room and took a seat with the rest of the pupils. It was only when the teacher took the roll call and found one too many that little Anton was discovered and sent back to his ABC class.

There was another mother from Turén who made the long journey to Caracas by bus with her nine-year-old son, Horst. She had lost the address of the boarding home. As she had never been in such a large city before, she wandered around on foot for two days until she finally found the home. Little Horst had trudged bravely along beside her, carrying his school satchel on his back.

Why could she not have looked in the



ST. MARTIN'S SCHOOL IN CARACAS
The address wasn't in the telephone book

telephone book to find where to go? It is not so simple in Venezuela. For two years we have been waiting for a telephone. Although it is always promised "surely in two weeks," we know that in this land of "mañana" it can be another two years before we get it. So Horst and his mother had to walk until they finally found someone who could tell them where to go. Although the home was already filled to overflowing, Dr. Falk did not have the heart to turn them away. A bed was squeezed into one of the rooms for Horst.

THE CHILDREN go to school six days a week and are busy with their homework until supper time, but recreation is planned whenever possible. When there is a school holiday—and that happens very often in Venezuela where every national and religious festival is celebrated—the children are loaded into two school buses and taken down to the seashore for the day, or up to a 6,000-foot mountain resort where they can swim or go boating on a little lake or hike around the hills.

On the eve of Saint Martin's Day—Nov. 10, the birthday of Martin Lu—a "festival of lanterns" takes p each year. All young people of the gregation are invited. The children busy weeks ahead making their lant and practising the "Lantern Songs."

There are games and charades dusk and then the children form in carrying their lanterns and march around our block-long church prope waving the lanterns and singing, jus children have done for hundreds of y in Europe in memory of good Saint M tin, who divided his cloak with a p freezing beggar by the roadside. T the children retain some traditions of land of their forefathers in this r strongly materialistic land which wil their home and probably that of t children and children's children.

Responsibilities and problems of educators of the boarding home are great, for these boys and girls are future citizens of this country. They do much later to represent the tradi of Protestantism in this land that is will probably always remain predo nantly Catholic.

Lutheran work in Venezuela, which began soon after World War II, is direc by the Lutheran World Federation's Committee on Latin America. Mos the financial support for this work comes from Lutheran World Action

hurches Seek to End Segregation

gorous efforts to break down barriers between the races in churches, hools, housing, transportation are beginning to show real results

By J. OSCAR LEE

Executive Director of the Department of Racial and Cultural Relations of the National Council of Churches.

IN THE PAST TWO YEARS Protestant urches of the United States have had ee major concerns in the area of race ations; 1) racial segregation within the urches, 2) responsibility of Christians community action on the problem integration in public school, and 3) segregation of public transportation. These concerns are not new. The urches have long been aware that racial regation in public education—with its arate and unequal educational oppor-ities—is unjust and a violation of the rth of human personality.

The decision of the United States preme Court in 1954 regarding segre-ion in public schools, and the violent action to the decision which occurred some areas, deepened the concern of many Christians about justice in race relations in general and the elimination of racial segregation in particular. In race relations in the nation as a whole, or in the churches in particular, there are many significant advances along with serious problems.

1. Elimination of segregation in the churches.

THE POSITIVE WAY of stating this goal is that all persons who accept Christ as Lord and Master, as well as the doctrinal

American children have equal rights in school and everywhere

standards of their denomination, ought to be invited to participate in the life of the denomination and the local church. Such inclusive service, without regard to race, includes membership in the local church, Christian fellowship, opportunities to worship, availability of the services of the minister, use of the educational and welfare services of the churches, and employment opportunities in the churches on the basis of character and ability.

Approximately twenty denominations have recommended this type of service to their regional organizations and local churches. In the past year the General Assembly of the Presbyterian Church, U.S.A., and the General Assembly of the United Presbyterian Church have reaffirmed this position. Also the Methodist Church, the African Methodist Episcopal Church, and the United Lutheran Church have adopted such a position.

Many denominations are seeking to eliminate segregation within their own organizations, and hold national meetings only in places where they can be on a nonsegregated basis. The Presbyterian Church, U.S.A., is working to integrate synods which have been racially segregated. In July, 1956, it was reported that integration of the Mid-South Synod (white) and the Blue-Ridge Synod (Negro) of the Presbyterian Church, U.S.A., is expected to be completed in 1957.

Recently the General Board of Evangelism of the Methodist Church voted to end administration of its programs on a racially segregated basis and to discontinue its department of Negro work.

THE DEPARTMENTS of social action of several denominations are carrying on intensive programs to eliminate racial segregation in the churches. These programs include publication of literature and many educational activities, su workshops and conferences. Two dred Methodists meeting in a confe on integration at Kansas City, Mis on Oct. 23-24, 1956, recommended "all Methodist churches should hav 'open door' policy and carry forwa positive program of evangelism, nessing to the inclusive nature of the pel directed to all men."

Several denominations are carryin significant studies of the racial prac in their churches. On Nov. 1, the gregational Christian Churches nounced a survey to determine well racial integration practices in churches measure up to church nouncements urging integration.

In September, the Disciples of C reported that a study of 7,000 congr tions revealed that 464 in 40 states racially mixed in some degree. A tion-wide poll of Methodists condu in the spring of 1956 by Dr. Murray Leiffer of Garrett Biblical Institute i cated that "the majority of Metho think that there should be no segrega of races in the church . . ."

THE CRUCIAL POINT is whether local churches are following the po recommended by their national lead David Loth and Harold Fleming in *tegration—North and South,* report stances of 130 churches, located in northern and western states, which tween May, 1954, and May, 1956, included Negroes as members, or ticipants in the church program. and Fleming also indicate that at 10 churches located in the South accepted Negroes.

THE PATTERN of racially segrega housing in many communities points a major problem for churches which

aseball is integrated, but not churches

serve on a racially inclusive basis. he Disciples of Christ survey notes that, the questionnaires returned, 30 per nt were from churches located in com-unities that have residents of only one ce. The problem of racial segregation housing is a major concern for the urches.

2. Desegregation in the public schools.

No QUESTION of race relations has oused more public attention than the oblem of desegregation in the public hools.

In border states such as Delaware, aryland, West Virginia, Kentucky, Mis-uri, and Oklahoma, a number of cities d towns have successfully desegregated eir schools. On the other hand, many ates have resisted. Individuals, as well groups, have employed economic pres-ures in the endeavor to maintain the gregated pattern. Violence has broken t in several communities.

The churches have considered school segregation not as a regional problem t as a national problem, in which all the citizens of the nation have a re-sponsibility. Therefore many church or-ganizations, national, regional, and local, in the South as well as in other parts of the country, supported the May 17, 1954, decision of the U.S. Supreme Court.

By late 1955—when in many communities the opposition to the decision was at its height—it was not easy for many regional and local church organizations to stand by their support of this decision, and yet they did.

However, the fear of economic sanctions appears to have been effective in silencing many church members. The minister has often found himself standing alone. It is reported that at least ten white ministers were forced to resign their pulpits. There were others whose cases are not known. In several instances the prompt action of national and regional denomination organizations aided these ministers in locating new positions.

In several southern states economic sanctions in the form of loss of jobs, refusal to supply products needed in retail business, and denial of crop loans were applied against many Negroes, and quite a few white persons because of their beliefs about race relations. Often these people looked to their churches to aid them in their time of difficulty.

This was particularly true of those who needed food, clothing, and shelter because economic sanctions had been applied against them. Many churches and several denominations were able to aid in this situation by making money, food, and clothing available through pastors of churches in the areas of need.

MANY MINISTERS have been courageous in standing up for obedience to the law, for preservation of the public schools, and for elimination of segregation. A large number are silent. A few ministers have supported the white citizens' councils, the segregationists, and

even mob action. The citizens' councils and the Ku Klux Klan have made systematic efforts to influence the membership of the churches.

An article entitled "Henderson Pastor's Diary" (appearing in *The Christian Century*) is a record not only of the courageous action of ministers in that Kentucky city, but describes many of the pressures which operate in a tense situation. At the time of the disturbance over school desegregation in Sturgis and Clay, Kentucky, a determined effort was made by the people of the white citizens' council to organize a boycott of the Henderson public school which had been integrated for a period of three weeks. Through mass meetings in which methods of mob psychology were used, pressure was exerted on parents to keep their children out of school as a protest against the integration plan.

The Henderson ministers' association took a firm position against this movement. The ministers appeared at a mass meeting sponsored by the white citizens' council at which the president of the ministers' association spoke against the boycott. Also the ministers used radio announcements and parents' meetings in their churches to make their position known. It was the only organization in the community which opposed the boycott and, therefore, must be credited with defeating it.

3. Desegregation in public transportation.

THE STRUGGLE to end segregation in public transportation has also been of wide public interest. What happened in Montgomery, Alabama, and in Tallahassee, Florida, is well known. The Montgomery, Alabama, bus boycott under the leadership of Negro ministers of that city was an instance of coura action.

The purpose of the boycott w eliminate segregation on city buses the personal indignities suffered by groes under that system. The move had the support of churches in many tions of the country. The use of p and the use of nonviolent techniques a clear witness to the religious mo tion of the boycott. Churches all the nation expressed concern by ho prayer services at which collections taken to help the movement.

A high point in this situation i ruling of the United States Sup Court affirming the decision of a t judge Federal Court that an Ala law and a Montgomery city ordi are unconstitutional, thereby ba segregation on intrastate buses. On vember 15, 1956, it was reported Montgomery Negroes had voted to the boycott and return to the buses nonsegregated basis. They "re mended that this return will not place until the mandate from the U States Supreme Court is turned ov the Federal District Court . . ." ever, alongside these significant dev ments, one must place the disturbing that officials of several southern indicated that they will continue t force bus segregation laws regardle the Supreme Court decision.

There can be no doubt that the n is moving toward elimination of seg tion in every aspect of community There appears to be steady progres ward elimination of segregation i churches. This is particularly tru northern and western states. The lenge confronting the churches is of making a clear Christian witne this issue that will be effective i fluencing both churches and commu

AGAIN AND AGAIN

DAN WAS READING the paper in the mily room while I fixed our salad. He oked so funny in my rocking chair, I uldn't help laughing. "Why don't you into the living room where you can rawl out in your easy chair and really lax before supper?"

"So you don't appreciate my news mmentary?" He pulled a chair from e table, laid a section of the paper ross it, and put up his feet. "Better?"

"Worse. But never mind, if you're mfortable. I'm just glad you're home rly on New Year's Eve."

"Say, this is going to be a funny sort of ew Year's Eve for us, isn't it?"

"Just one more stage in our parents' ogress, I guess."

"KAREN OFF to the Hi-Y dance at the ub. Boy, am I glad she decided to go ith Sam. His dad can bring them home. she'd gone with Frank Tomaselli, I'd ve had to go after them."

"Sam did ask her first—which was cky."

"Then Pete is staying at Jack's over ght? And Donna is coming here for e night?"

"Pete isn't staying after all. They de-ided to ask more boys and Jack's mother dn't want all of them staying the night! ho can blame her?"

"You mean I have to go out after mid-ght? I thought we'd make this a real zy one and celebrate in housecoat and ippers. An old folks' New Year's Eve."

"Now, let's not overdo it. Just having aren go to a dance doesn't put us in wheelchairs! Maybe you want to be that old. I don't! Anyhow, you're lucky. Jack's father will fill his car with boys and drop them off at their own homes." I put the salad on the table and went to call the children.

KAREN WAS COMING down the stairs in what Dan calls her P.G. outfit, P.G. meaning pre-glamour. She was wearing a robe, not her new one, her hair was in pin-curls and she had traces of cold cream remaining on her face. She rubbed her eyes and yawned. "Hope that sleeping pill won't make me a dope fiend, but I sure did have a good nap."

"If you stick to the pills I give you, you won't become a dope fiend." I grinned behind her back at Dan's worried look. Later I would tell him I had given her an iron pill saying, "I think this will make you sleep." It had worked to perfection.

"I can't wait to see Donna," Susie hummed it like a little song. She'd gone home with Donna after Sunday school and had a wonderful time. Afterwards she told me, "Donna's mother is much nicer than before she was sick." And it's true. She's lost that tenseness and irritable possessiveness. "Oh, it comes and goes," she told me the other day. "But when it comes I recognize it and I know why I feel as I do. I can ask God to help me handle it and he does. I don't ask him to change the other people, the way I used to when I thought everyone was against me."

When Pete had been sent back to wash

his hands a second time and had finally passed inspection, we sat down to supper. Dan said a special sort of grace, looking forward to the New Year. We try to keep our family democratic, but there is something about the father being the spokesman and head of the household that lends dignity and a sense of fitness to what we do. We all share in our various times of worship, but on special occasions Dan takes the lead.

"TURKEY SOUP," mumbled Pete, his mouth full of French bread. "The end of the turkey and the end of the year."

"Are we going to make our family resolutions again this year?" asked Karen. "Seems to me we didn't keep last year's very well."

"How do all of you feel about it?" Dan spread the question around the table. "Think they were worth while?"

"If New Year's isn't so extra," demanded Pete, "why do we make it that way?"

"Better make that a little clearer, Pete, if you can. I'm not sure we follow you."

"Well, if we are Christians and go by the church year, like you said when we were talking about Advent, then we've already had our new year begin. Why do we keep starting over and over."

Karen came to life. "We talked about that in catechetical class. No day is holy by itself, but every day ought to be holy by loving God and accepting his love."

"You can say more words!" Pete was not impressed.

"Words, words," sang Susie, "words, words, *and* words! Amen!"

"Very funny! Now I see why they can't teach little children the things we learn. But some day you'll understand."

"To come back to the original question about starting over and over," Dan put an end to the verbal fencing which seems to go on all the time around here, "i pretty much what living is. We r can live up to the best we know. W and fail and try again."

"Silly, isn't it?" observed Susie. "I try and fail, we can."

"Can what, Susie?"

"Fail! We ought to try and do bet

"You're right! I just didn't say I meant. I should have said, 'We try we fail.'"

Pete was disgusted. "If we are alv sure to fail, why try?"

"MATTER OF FACT, we can't help selves. When we let ourselves think much God loves us—making us, gi us our life and family and everythin have every minute, and Jesus cor himself to live on earth—there's so thing makes us want to please him makes us very sorry when we don't. T since we know he loves us, we ask to help us start over. He has don before. He will again."

"He must get pretty discouraged would."

"But you're not God."

"You can say that again," agr Karen.

"Perhaps we'd better make some r lutions, then." Pete ignored the interr tion. "We know we won't keep th and God knows it, but it's sort of a n to come back to."

"First!" exclaimed Susie. "I know first! *Love one another.* That's in Bible."

"Yes, Susie," Pete had really picl up the spirit of the occasion, "it's in Bible." Even Karen came down off perch of superiority to smile her app ciation. Dan and I looked at each oth reading each other's thoughts. This v one of the moments that ought to l forever—and perhaps it does.

WORSHIP NOTEBOOK

Fifth in a series on the Liturgy

A COUPLE OF YEARS AGO, as pastor of ewly built church, I was showing some the members through the building. e man, pointing to a large X and P, ed what it meant. I explained that XP resents the Greek word for Christ. The n replied, "I guess you've got to be a ek to know what it's all about."

eople may feel that way when they k up a Common Service Book. Here there are titles such as: *Gloria Patri, ctus, Agnus Dei, Venite, Ted Deum, nc Dimittis.* When told that these rds are Latin, some people are inclined raise their eyebrows.

The fact is that these are words used more than a thousand years when in was the language of the church in tern Europe. Our use of these words ps to make us realize our continuity h the church in the ages past.

"Gloria Patri," for example, means lory be to the Father," and is generally d among Christians to indicate the ology which follows psalms. It is rter than its English translation.

A FEW WORDS we use go back even ther, to the Greek language. The eek word KYRIE (KEE-ree-eh) is the ne for the six-fold antiphonal section lowing the Introit. Its fuller form is *rie Eleison* and means "O Lord have rcy." Use of this word shows our nnection with the days of the early urch when, before Latin, Greek was e common language of the civilized rld.

THERE IS SOME DOUBT among scholars t how this cry for mercy became a rt of early Christian worship. As early as the fourth century, a brief litany of intercession (a series of petitions for God's gracious attention) was sung following the assembling of the clergy in the church during the Introit. At the end of each petition, the congregation responded "Lord have mercy."

In the sixth century Pope Gregory discontinued this litany, but allowed a nine-fold repetition of the age-old cry for mercy. A later change directed that *Kyrie Eleison* be sung three times, *Christe Eleison* (Christ have mercy) be sung thrice, and finally *Kyrie Eleison* thrice. (This is still the form, and in Greek, which is used in the Roman Church today.)

At the Reformation, Luther at first retained the nine-fold form, stating that it be sung in Greek. Later he indicated a desire to use a form such as we know today, in the people's tongue.

In certain sections of Lutheranism, the Kyrie was sung following the confession of sins and was regarded as a musical response to it. The pastor then pronounced the absolution, and the Gloria in Excelsis was sung.

THIS USE of the Kyrie as a penitential part of the service is continued in some places among the groups preparing the new Lutheran Service Book and Hymnal. It was necessary, in preparing the new book, that a form be found which would fit within the historic pattern of the service and at the same time eliminate any opportunity for penitential emphasis to be attached to the Kyrie. The result was to recommend a return to a modified form of the type of litany used in the

early church. Thus in the Service Book and Hymnal the following will be used:

In *peace* let us pray to the Lord.

℟ Lord, have mercy.

For the peace that is from above, and for the salvation of our souls, let us pray to the Lord.

℟ Lord, have mercy.

For the peace of the whole world, for the well-being of the churches of God, and for the unity of all, let us pray to the Lord.

℟ Lord, have mercy.

For this holy House, and for them that in faith, piety, and fear of God offer here their worship and praise, let us pray to the Lord.

℟ Lord, have mercy.

Help, save, pity, and defend us, O God, by Thy grace.

℟ Amen.

As an alternate, the former use, if it is desired, may be followed.

If our congregations are willing to use the new Kyrie (instead of simply saying, "We'll keep what we know") the result may be good. Too frequently, even among us, the Kyrie has had penitential association. It's as if we went to church, admitted our failures and sought God's forgiveness, received that forgiveness, sang the Introit, then hesitatingly cast a backward look over our shoulders as if to wonder whether we had really been forgiven.

In using the new Kyrie, worshipers will find a fresh appreciation of the stages of our worship. Our first action in church is penitential. That's the way it should be. Coming into God's presence, we cannot help but be struck by the comparison between him and ourselves.

God is totally different from us. He is goodness. We know ourselves (if we are honest) to be full of selfishness. Is it any wonder that worship must have its ... ration in penitence? So we confess with our expression of unworth... comes God's gracious pardon. In ... of what we are, God loves us!

We go on. Here is the place for ... The beginning of our worship set... stage. Today we turn our though... one feature of God's goodness. W... to Him of the event we wish to ... memorate, adding our praise of this ... God we worship in the trinitarian ... ology. Then, instead of allowing ... to creep in to plague us, we "come b... unto the throne of grace," as St. ... admonishes, "that we may obtain m... and fine grace to help in time of n...

Look again at the petitions of the Kyrie. The word peace occurs four ... in the five sentence prayers. Unf... nately peace today has lost its savo... means more than getting the Russia... behave themselves, or the Israelis an... Arabs (as a UN delegate said, "to... like Christians").

Peace doesn't mean only allowing ... groes and whites to sit together in sch... buses, and churches. Nor is it the p... of mind so popular in recent years. P... is all this and a lot more. It is the q... calm assurance that God is with me ... will guide me and love me in any ... ment, if I rely on him. Dare I say ... this much, let alone add more, when ... member the words which follow the ... mon each Sunday, "The peace of ... which passeth all understanding ... How can one explain it?

This is what we seek in the Kyrie. ... humility, yet boldly; in appreciation ... our own need, yet with confidence ... God's love, we turn from ourselves ... him, and with longing, joyful hearts ... sing, "Lord, have mercy."

—EDGAR S. BROWN, J...

ERSONAL ROBLEM LINIC

EARL S. RUDISILL

cio-romantic search

QUESTION: My closest girl friend and re Lutherans. Both of us have been ive in our congregation for a number years, and we want to remain loyal. it there is one big problem which we d several other girls are finding exmely difficult.

Naturally we would like to find boy nds and prospective husbands of our n faith. But that seems impossible, our church is small and has practally no young men of our age bracket. are located in a section of the city ich has become Jewish and Catholic. I have gone with Jews and Catholics cause I couldn't meet any young men my own church. It was that, or no cial life at all. I went with a Catholic y for some time, but when we talked out possible marriage he insisted that become a Catholic—something I could ver do. I asked him to become a Luran and he rejected the idea without n giving it consideration. Of Jews and tholics there are plenty, but of Luther-s, or any other Protestants, none.

What is one to do—go Catholic, Jew-, or just be resigned to spinsterhood?

REPLY: A number of times I have urged the need of church-sponsored noncommercial agencies which would provide various means whereby young people of both sexes could become acquainted and meet from time to time. Because of practical considerations, I believe they should be joint Protestant enterprises. Little has been done about the matter to date, as far as I know. In the meanwhile the following suggestions may be of some assistance:

1. Talk your problem over with your pastor and ask him to keep in mind your problem, and that of others, and offer suggestions when opportunities present themselves.

2. Make the most of your area Luther League affairs, and attend your summer schools and camps.

3. Inquire of various Lutheran agencies in your general area for opportunities with which they may be acquainted, and act upon such information.

4. If transfer to another congregation holds promise of better opportunities it may be the right thing to do.

5. Inquire of your local council of churches, and other general Protestant agencies, about possibilities which various Protestant groups offer.

6. For the sake of many other young people, as well as yourself, call this need to the attention of your conference, or synod, or pastors' association. Suggest to others in a similar situation that they too bring it to attention.

7. Inquire of the YMCA and YWCA about any facilities they may have or of which they may know.

8. Exercise your own initiative, within the bounds of propriety, toward finding opportunity for association with both sexes. Adult education classes, art classes, and book clubs may open possibilities. Such groups have been known to offer good opportunities, but in all cases each one will have to exercise Christian discrimination. Ask the help of God in whatever you do.

BOOKS

BRITISH EDITION OF LUTHER

Reformation Writings of Martin Luther. Translated by Bertram Lee Woolf. Vol. II **The Spirit of the Protestant Reformation.** Philosophical Library. 340 pages. $7.50.

In 1952 Mr. Woolf published the first of three proposed volumes of a British series of Luther translations. This first volume which gathered together key works from Luther's writings between 1517 and 1520 was titled, *The Basis of the Protestant Reformation.* The translator selected works which he felt "afford a clear view of Luther at work laying foundations." Now, four years later, appears the second volume under the title, *The Spirit of the Protestant Reformation.*

This volume covers an even smaller chronological span than did the earlier volume, including works dated from the autumn of 1519 to the summer of 1521. Like the first volume, this book is marked by the keen insight of the translator into the worth of Luther documents as he makes selections with which he proposes to lay bare the spirit of the Reformer. Similarly the translations are unstilted, trenchant, and modern.

The selections are admirably suited to reveal the essential spirit of Luther in every important aspect of mood, attitude, intention, and function. Each selection carries the reader one step farther in appreciation and understanding of the inner aspects of Luther's life.

We meet Luther as the gentle, concerned pastor encouraging Frederick the Wise, who is critically ill, with the "Fourteen Comforts for the Weary and Heavy Laden." We meet the determined fighter for his convictions in "Why the Books of the Pope and His Followers Were Burned." We see the leader attempting to answer and clarify agonizing doubts in "A Word to Penitents about the Forbidden Books for Those who are Going to Confession." The breadth of Luther's sermonic concern and style is reflected by three sermons as different in purpose and style as the occasions and congregati[ons] which they were intended.

The translator claims, "The secti[on] Luther at Worms reproduces, we [be]lieve, for the first time in English, the e[ar]liest contemporary documentation of this [world] making drama," and in dramatic c[on]trast we are immediately plunged into the [de]humility of Luther's exposition of the M[a]nificat.

The final two sections seem to th[is] viewer the most meaningful of all. Se[c]tion 7 contains key passages from eight o[f] ther's prefaces to the books of the B[ible] and Section 8 deals with his views o[n] Lord's Supper and an Order for Wo[r]ship.

Throughout the book the translato[r] given us glimpses of the clue to the [in]terpretation of the Reformation. In these last two [sec]tions the clue is clearly revealed—the [real] presence of the Lord Jesus Christ. L[uther] views each book of the Bible in the [light] of the degree to which it reveals [the] Christ, God incarnate. Employing [this] deeply spiritual criterion he became the [first] great modern critical biblical scholar. [For] the Lord's Supper the full presence of [the] Lord is essential for him, for without [it] nothing else has meaning or worth. In [wor]ship Luther points beyond the order of [wor]ship which is "an external thing" to [the] "spirit and grace of God" which alone [in] worship "life, value, force and virtue."

Oberlin, Ohio RICHARD C. WO[LF]

LUTHERAN QUEST FOR UNI[TY]

The Doctrine of the Church in American Lutheranism. By Conrad Bergendoff. Muhlenberg Press. 93 pages. $1.50.

In the five chapters of this book [the] Knubel-Miller Foundation lectures [for] 1956) Dr. Bergendoff, the president [of] Augustana College, tells how the Luther[an] synods in America—formed originally [by] immigrants from Europe—grappled [with] the doctrine of the ministry, with the [con]cept of the congregation, and with the

nships between congregation and synod general synod and the church—all matgermane to the doctrine of the church merican Lutheranism.

lmost all of these synods, observes the hor in the first chapter of his book, either inally adopted or gradually came to pt the Lutheran confessions as their s, thus making the Lutheran Church in erica a confessional church with a rekable unity of faith and therefore rekable possibilities for unified organizaaction, and contribution to world istianity.

he fact that these possibilities are still ely unrealized is due largely, according he author, to the existence among Amer- Lutherans of two conflicting approaches he questions of Lutheran unity and of menicity. There is the "Missouri" apch, which insists that no questions can left unanswered and that "every point doctrine must be agreed to if fellowship be practiced." And there is the ULCA proach, which holds that there are "no final reasons against complete co-operaon and organic union with church bodies ning themselves Evangelical Lutheran and scribing the Confessions which have ways been regarded as the standards of angelical Lutheran doctrine."

Mr. Bergendoff's well-reasoned presentaon shows the insights of both a historian a theologian. EDWARD W. SCHRAMM
Columbus, Ohio

INTERPRETING CALVIN

The Theology of Calvin. By Wilhelm Niesel; nslated by Harold Knight. Westminster. 254 ges. $4.

Most Protestants are either Lutherans or lvinists. Usually they do not understand ch other's doctrine. Here Lutherans may id an excellent summary of Calvin's ching.

Wilhelm Niesel is the leading authority the subject. He helped edit a select edin of Calvin's writings. He is a professor d leader of the Reformed churches of rmany.

Remembering that Lutherans disagree among themselves, it will be no surprise to learn of differing interpretations of Calvin. Niesel wants to set the record straight. Not content with a few one-sided quotations, he reviews the main fabric of Calvin's thought, using pertinent quotations.

He feels that Calvin has been misinterpreted as being primarily interested in a logical, speculative system of theology. Actually Calvin refused to talk about what God has not revealed. His is a "theology of revelation." Thus "Calvin was concerned to expound in all its fullness and depth the self-revelation of God to which Holy Scripture bears witness."

Niesel knows that Calvin has been considered legalistic. So he writes, "If with the usual prejudices about the legalism of Calvin we come to his writings and really read them, it is just here that we shall find what a lot we have to unlearn."

Niesel interprets Calvin's theology as being not a logical system of doctrines but a statement of what it means to stand in God's presence, to be confronted by the living Christ. He does not discuss all of Calvin's doctrines, but those discussed are shown as related to the confrontation of Christ.

For the most part what Luther said Calvin said also. But when he said "no" to Luther's teaching, Niesel loyally supports him. In this book Calvin is not criticized or qualified, but only reported and defended.

This medium-sized book has been translated into crisp English, free of long sentences and heavy theological terms. Niesel makes his points clearly and simply.

W. D. ALLBECK
Hamma Divinity School

Famous Stories of Inspiring Hymns. By Ernest K. Emurian. W. A. Wilde. 185 pages. $2.50.

This consists of 50 lively biographical sketches of hymn writers, mostly British and Americans of the last century.

Think About These Things. By Jane Merchant. Abingdon. 96 pages. $1.50.

A Scripture verse, poem, and prayer comprise each of the 86 daily meditations.

OVERSEAS

GERMANY: Berlin. Dec. 12.—Bishop Otto Dibelius and other East German church leaders met Dec. 3 with officials of the East German government. Such top Red leaders as Otto Grotewohl, Otto Nuschke, and Walter Ulbricht were present. Churchmen have often asked for such meetings, but when dates have been set the meetings have been cancelled at the last moment. It is now promised that further conversations will be arranged.

Churchmen repeated their complaints against anti-Christian propaganda and discrimination against the churches in eastern Germany. They renewed their protest against the youth dedications, a substitute for Christian confirmation which Communists have tried to impose on young people of the East Zone.

Another important point was regarding the financial situation of the churches. Recently the government has withdrawn permission for exchange at favorite rates of West German currency, contributed by the western churches. Also there is difficulty about payment to the churches of annual allotments which are due from the government.

These are not a subsidy. When separation of church and state took place after World War I, the state took over most of the real estate holdings of the churches, and agreed to pay an annual amount in compensation for them. After World War II the various states of Germany assumed responsibility for these payments. In East Germany the payments being made to the churches have been cut very sharply in the last few years.

There are serious obstacles placed in the way of the churches receiving direct offerings from their members. The result of the various policies is that churches are in extreme difficulty. A new a tion in salaries of pastors in Saxon to be ordered by church officials rec although prices are steadily rising.

Premier Grotewohl promised E Dibelius that serious consideratio be given to the church's complaint financial grants. Much will depe political developments in the Eas on Communist strategy regardin churches. The Communists are h serious difficulty now in eastern Eu and may not wish to stir up further ble in relation to the churches.

An important detail in the Dece conference, though, was that the leaders said nothing about asking churchmen to make a promise of "a loyalty" toward the government. siderable pressure had been exerte churchmen to force them to take a lo oath. In Poland and Hungary churches just now seem to be enj much more freedom and independ than they have had for years. Peop the German East Zone are loudly as for similar treatment of their churc

Although top-level talks are mildly couraging, the difficulties of the Ger churches under Red rule continue t great. Public schools are still use teach atheism. Efforts are made to ex the school period throughout the w day, so as to gain complete control the pupils, to the detriment of home church. Recently there have been p to transform the public-school gra tion exercises into Communist "yo dedications" so as to accomplish w the Reds have failed to accomplish their earlier efforts. A booklet to studied by pupils in preparation for ceremony, *Universe, Earth, Man*, is attack on Christianity. It has rece been issued in an enlarged edition.

—BERLIN CORRESPONDEN

ut Weekly Communion

"Worship Notebook" of Dec. 5 Dr. wn encouraged more frequent opportty to receive the sacrament of the Lord's per in our churches. With this I am in plete accord. But it is wholly contrary ie Lutheran view to support this by reng the importance of preaching of the d.

r. Brown wrote: "A shortened form of liturgy without the sacrament . . . des the totality of a service which has a ite progression, wherein God's Word roclaimed to the people and then all re- from him the gift that makes that d a vital part of their lives. To observe the first part without the latter is like ing a group of people to one's house dinner, extolling to them the virtues of wife's cooking, describing the delicacies e menu, permitting them all a view of garnished table, then sending them e."

ccording to the Scriptures and to Luther, l's Word—proclaimed to men—is the e and life-giving message of the living who through it gives eternal life to . This is far more than an invitation, romissory note to be redeemed at the ramental table. Its gift is identical with received through the sacrament, for we e one Lord, not two. Neither does the d give himself incompletely to those who n their hearts to his Word, apart from sacrament. (Rev.) John Schmidt

olumbus, Ohio

:

he Apology of the Augsburg Confession, icle XV, contradicts Dr. Brown's statent. It says, "For all the acts of worship is the greatest, most holy, most neces- and highest, which God has required namely, to preach the Word of God." ther things may be slighted, but never aching. "Therefore," said Luther, "the man to whom has been committed the office of preaching has committed to him the highest office in the Christian Church. He may also baptize, say mass, and take full charge of the care of souls. Or, if he prefers, he may confine himself to preaching and leave baptizing and such minor offices to others . . ." (*Works of Martin Luther,* Philadelphia Edition, Vol. IV, p. 84).

Modern man is in desperate need of the Word of God. I tremble when anyone, knowingly or unknowingly, places preaching in a subordinate position.

(Rev.) Harry E. Smyser

Folcroft, Pa.

Sir:

Does Dr. Brown mean to imply that in the sacrament there is something different or something else given than what is given by God when the Word of forgiveness is spoken? Is there any difference in what is given in the sacrament and what is given in any instance when God's Word of forgiveness is spoken in any context, for example, the comforting of a sick person, the absolution after confession, the reassurance of a Christian friend, the preaching of the Word?

Both Word and Sacrament confer the same unmerited gift of God's gracious forgiveness. There is no difference in the gift, only in the manner in which it is given. Behind and in both stand the same presence of Christ.

Luther in the Small Catechism in reply to the question about "bodily eating and drinking" in the Lord's Supper, said: "It is not the eating and drinking indeed that do such things, but the words which stand here, namely, *Given and shed for you, for the remission of sins.* Which words, besides the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words has what they say and express, namely, the forgiveness of sins."

Philadelphia Edward G. Gibbs

Evangelism Mission Reaches Fort Wayne Are

By WILLIAM L. PIFER

FORT WAYNE — The heaviest snowfall of the season blanketed the area the night before the Ft. Wayne evangelism mission began on Dec. 8, but weather conditions were unable to dampen the enthusiasm of 715 clerical and lay-workers rallying for the commissioning service the next day. Equal vigor was displayed by the congregations.

EVANGELISM MISSION GETS START IN FORT WA

Pastors Krauss, Hess, Satre, Seng at commissioning se

Training sessions and commissioning service were held in Trinity Church. Dr. Carl W. Satre, pastor of Augsburg Church, Toledo, was the preacher. Dr. Paul H. Krauss served as liturgist, assisted by the Rev. J. Luther Seng, pastor of St. Luke's Church, Ft. Wayne, and area chairman for the mission. The commissioning service was conducted by Regional Director A. Vernon Hess. A 250-voice choir under the direction of Richard Carlson, Trinity, Ft. Wayne, sang.

Twenty pastors from six states served as missioners. Over 9,000 confirmed members of 30 congregations participated.

CHURCHES throughout the country sent delegates to a meeting of two divisions of the National Council of Churches in Indianapolis. The three-day conference (Dec. 10-12) brought together leaders of home missions and Christian life and work divisions of the council. The meeting aimed to "create a broad understanding of the extent and impact of the work the churches do together for human betterment."

ULC Secretary F. Eppling Reinartz addressed an all-Lutheran rally on Dec St. Matthew's Church (ALC), Indian Dr. Reinartz spoke of the tasks of Lu World Action in the present world He presented a new approach to LW "Love's Working Anger" rising up in nation to face the tyranny of a r world power.

THE FIRST SERVICE held on Dec. 2 b sion Developer Claude A. Snider i Flackville school, West Indianapolis, s what people can do when presented challenge. Prospective members bui altar, pulpit, and the lectern, and sew paraments.

Pastor John G. Frank began work Greenwood-Whiteland-Smith Valley south of Indianapolis.

The Crawfordsville and Lebanon mi are purchasing building sites.

The Rev. Leslie C. Yeager was ins

stor of Good Shepherd Church, Indian-
, Dec. 1. Temporary meeting place of
wo-year-old congregation is a lodge
ing in Millersville. Synod Secretary
ld E. Elder, assisted by the Rev. Ed-
Eskildsen, conducted the service.

NEW PARSONAGE was dedicated for the
ni parish, Nov. 11, by the Rev. Walter
Vick, president of the Indiana Synod.
Rev. J. N. Radabaugh is pastor.

ENEZER CHURCH, Indianapolis, cele-
d its 12th anniversary in November.

VO DONATIONS totaling $1,050 were re-
d for the work of home missions in
na. A $1,000 check came from an
ymous donor, a $50 offering from a
study class, First Church, Columbus,
The newly established fund can be
for emergency purposes, such as the
ase of building sites and parsonages
ission developers.

ORNERSTONE for a parish hall was laid
ethlehem Church, Indianapolis, on Nov.
he $100,000 building will contain 28
s. Pastor Donald E. Elder placed the
. While building the parish hall, the
ar-old congregation is also carrying out
40,000 improvement project in the
ch.

CORNERSTONE IN INDIANAPOLIS
or Elder at Bethlehem Church ceremony

ILLINOIS

Martin Luther Film Shown On Television in Chicago

By JOHN E. COOPERRIDER

CHICAGO—The first television showing of the film, *Martin Luther,* took place in Chicago on Dec. 21. The event was sponsored by Community Builders, Inc.

Scheduling of the film grew out of interest shown by the publicity committee of the Chicagoland evangelism mission, and was authorized by Lutheran Church Productions, producers of the film.

The publicity committee urged showing of the film as part of the preparation for the mission, Feb. 17-21. Rights were purchased on a one-show basis.

Robert E. A. Lee of Lutheran Church Productions said television releases of the film had been considered for some time, and that Chicago had been chosen for the premiere, because "studies have shown that Chicago television film programs are well established in programing, prestige, and audience, making Chicago one of the top feature film markets in the country."

NINETEEN CHURCHES with a total of 9,000 confirmed members conducted the evangelism mission in northern Illinois Dec. 2-7.

Visitors interviewed 1,387 persons during the week. Attendance totaled 12,155.

One church enrolled three persons in the pastor's class who may become the first Negro members of the congregation. When visitors asked them why they had waited so long before joining a church, the prospects said that while the pastor had often invited them, no one else ever did.

A young man called on his pastor in Dixon, Illinois, and told him that for several years he had been thinking about going into the ministry. Now he had reached his decision, he said: "The missioner's sermons have brought it to a head."

He is married and has a small child but said he would sell his new home and use the money for his training for the ministry.

ILLINOIS . . .

The prayer committee chairman in Dixon and his wife were lay visitors on Monday evening. On Thursday, a son was born to them. The father said: "We didn't do much visiting but we got *one* new member for the church."

THE LARGEST RESPONSE ever to the annual Thanksgiving clothing appeal for Lutheran World Relief was announced by Clifford E. Dahlin, executive secretary of the L Council of Greater Chicago, sponso appeal. Clothing was collected for ing at the Lutheran Salvage Center

Mr. Dahlin felt that the great r was due in part to the crises in sever of the world, but that it was also du fact that a continuing program of h the needy overseas has been so wel lished in Chicago.

THE ILLINOIS SYNOD camp fund had reached $43,766 on Nov. 30. T peal has one more month to run. are being used to pay for Camp Alpi summer camp which the synod pur last spring.

GROUNDBREAKING ceremonies for th unit of Christ Church, Clarendon Hil Rev. Norman Thalman, pastor, wer Nov. 4. Dr. Donald Hauser of the of American Missions led the service

Completion of the new $132,500 un increase the seating capacity of the from 110 to 210, provide Sunday classroom space for 275 children, pastor's office and church parlor.

The church was organized in 1952 69 charter members and terminated it sion status this month with 308 comm members.

CHRIST THE KING CHURCH, Flor Mo., organized last March, purcha church site at a cost of $35,000. Funds made available by loans from five L Synod congregations—four of which mission congregations themselves. Th church has 230 baptized members.

WILMETTE CHURCH purchased a eight-room $45,000 parsonage. The f parsonage will be used as parish hou

GEORGE WESTBY is the new assista ecutive director of the Lutheran Home ing Society of Illinois, with offices in cago. He was formerly director of th theran Welfare Service, Toledo, Ohio.

CHAPLAIN HOWARD H. SCHAAR, for assistant pastor of Grace Church, W stock, has been discharged after service the 25th Infantry Division in Korea is now studying at Chicago Seminary.

REFUGEE CHOSEN AS WINNER OF AMERICAN SPIRIT AWARD

CHOSEN out of 2,000 graduating recruits at the Great Lakes, Ill., Naval Training Center as winner of the American Spirit Honor Medal was Seamen Recruit Karl-Heinz Boewe, who arrived in the United States only six months ago as a refugee from East Germany. He immigrated under auspices of the Lutheran Resettlement Service and made his home with his sponsor, the Rev. Giles Ekola, pastor of St. Peter's Church (Suomi Synod), New York Mills, Minn. Recruit Boewe is shown with Lutheran Navy Chaplains N. E. Winterhoff (ALC), D. R. Kruse (ALC), and James D. Reid of the ULCA.

vded organization service of Reformation mission held in Columbus' Whitehall section

o

olumbus Mission Organized With 145 Charter Members

By E. RUDOLPH WALBORN

OLUMBUS—Reformation Church in the Whitehall section of Columbus was or-zed Dec. 2 with 145 adult and 135 child nbers.

he group had been meeting in two loca- during the summer to give adequate ice to the large area involved (see THE HERAN, Aug. 1). Since September, serv- were held in a high school which could ommodate the entire group.

ttending organization of the second est mission in the history of the Ohio od were 290 persons. Mission developer he Rev. Ralph Ryberg. Home Mission erintendent Albert H. Buhl preached.

T. PAUL'S CHURCH, Minerva (Glenn E. user, pastor), has accepted a church site en by John and Philip Kopp on condition t a building program begin within five rs.

T. PAUL'S CHURCH, Bellville (Luther E. hholtz, pastor), dedicated a $51,000 ucational building. The congregation's mer pastor, Joseph M. O'Morrow, was the speaker . . . St. John's, Woodbury, in the Bellville parish, is having plans drawn for a Sunday school addition.

HOLY TRINITY CHURCH, Columbus (Joseph M. O'Morrow, pastor), has subscribed $125,000 for an addition to the church plant which will provide Sunday school space. Norman Mansell, Philadelphia, is the architect.

Services were begun Nov. 11 at New Carlisle, near Springfield. Pastor Clarence Flath of nearby Brandt is the mission developer. The synodical board of home missions is sponsoring the services. Prospective parishioners are converting the second floor of a former theater into a chapel.

Fourth Church, Springfield (Dana H. Johnson, pastor), is undergoing a major renovation program but found it possible to maintain a full schedule of services by moving to the new Weaver Chapel, on the Wittenberg College campus.

Sunday school classes are being held in a college classroom building. Many members

of the congregation are faculty and staff members and students at Wittenberg.

ST. PETER'S CHURCH, Lancaster, observed its 140th anniversary this fall. Synod President George W. Miley, Dean E. E. Flack of Hamma Divinity School, President Gerard D. Busch of the Kentucky-Tennessee Synod, and Dr. Joseph Sittler of Chicago Seminary spoke during the celebrati \$60,000 improvement program wa pleted.

Pastor George F. Shaffer has bec first executive secretary and chaplain Northern Ohio Lutheran Service So Cleveland. He had been serving as a pastor at Bethany Church, Clevelan

CENTRAL STATES

St. Paul's Congregation, Wichita, Dedicates Church, Parish

By PAUL C. WIEGMAN

OMAHA—St. Paul's Church, Wichita, Kan., dedicated a \$410,000 church and educational building on Dec. 2. The new building is located near the old church.

Dr. F. Eppling Reinartz, secretary of the ULCA, preached. The Rev. Olney Eaton, secretary pro tem of the Central States Synod; Pastor George M. Bass, and Assistant Pastor George V. Nelson were liturgists.

Pastors from the area attended the services along with 950 persons who filled nave and narthex, overflowed into the parish hall.

Well over 1,000 persons inspect church, educational building and paris

The plant is completely air-condi The church seats 625 and can accom up to 800. The educational wing h classrooms. The parish hall is und church.

THE LUTHERAN MEN of Omaha, completed the Thanksgiving Clothin peal and collected 75,000 pounds of cl It was loaded into four railroad box and sent to an NLC collection cen New Jersey.

Wichita congregation dedicated modern church, educational building, parish hall last m

IFIC SOUTHWEST

rthern Conference Moves to Set aimum Pay for Mission Pastors

By LOUIS F. MERTZ

os ANGELES—Concern over low salaries paid nission pastors led the Northern Conference ubmit a memorial to the Pacific Southwest od suggesting that a $4,000 minimum, plus onage, be set. The conference also expressed ope that the synod president would encourage supporting congregations to establish the same imum for pastors.

ction was taken after attention of the confer- was called to the fact that some mission pas- receive salaries ranging from $3,200 to $3,500. $4,000 minimum was suggested in an effort ake a specific recommendation to the synod. esident of the Northern Conference is the Donald E. Wagner.

OLLYWOOD LUTHERAN CHURCH was featured he "Great Churches of the Golden West" TV ram on Dec. 9. More than 300,000 persons ed the dramatization of the Advent wreath he church. During the past year Pastor John Steinhaus had obtained information from opean sources on traditions concerning the ent wreath.

IRST WORKSHOP on pastoral relations with pa- s and doctors was sponsored by the California heran Hospital. Chaplain Paul C. Wharton ted that 50 pastors attended the three-day ion. The Rev. Granger E. Westberg of the versity of Chicago was guest lecturer.

conference on counseling for troubled ple was held at Richmond, Calif., on . 30, sponsored by the Richmond Coun- of Churches, featured Dr. Paul Morentz Pacific Seminary as speaker.

HE SECTOR PLAN to be introduced in the od in the fall of 1957 was presented by M Associate Director Chester Myrom at tings for pastors in Phoenix, Arizona; Angeles and Redwood City.

THEOLOGICAL CONFERENCE is scheduled Jan. 22-24 at Pacific Seminary, Berk- y. Guest lecturers will include Dr. Joseph ler, Chicago; Dr. Martin Heinecken, Philadelphia; and the Rev. Edward S. Frey, New York.

Grace Church, Phoenix, launched a Sunday evening family night. Pastor Lyle Burns reported that over 300 attended the first meeting . . . "Jesus Calls Youth" was theme of the Arizona District Luther League convention held at Grace Church, Phoenix, Nov. 23-24 . . . Sister Evelyn Houlroyd, field secretary of the Board of Deaconess Work, has visited congregations to speak in behalf of full-time Christian service.

PRINCE OF PEACE CHURCH, Saratoga, Calif., was organized Dec. 2 by the Rev.

MATT. 14:22-33
PETER CRIED, "LORD, SAVE ME."
JESUS STRETCHED FORTH HIS HAND
AND CAUGHT HIM, AND SAID UNTO
HIM, O THOU OF LITTLE FAITH,
WHEREFORE DOST THOU DOUBT?

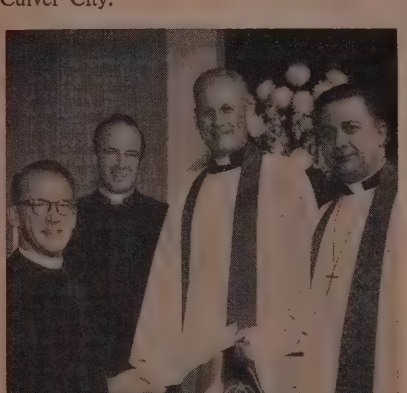
MAHOGANY CARVING dedicated by Holy Trinity Church, Inglewood, Calif., is work of Swiss artist Christ Steiner, a resident of St. Paul, Minn. Carving, eight feet high and three feet wide, was placed behind altar, flanked by blue draperies. Pastor of Holy Trinity congregation is the Rev. P. H. Waldschmidt.

PACIFIC SOUTHWEST . . .

Werner Welchert: A new mission was organized at San Rafael, Calif., on Oct. 28 under the guidance of the Rev. Bliss Bellinger. St. John's Church, Glendale, Ariz., held its first service Nov. 4 with 49 present. The Rev. Harry Baertschi is the mission developer.

INSTALLED were the Rev. Jack A. Zoellner as pastor of St. Stephen's, Santa Cruz (Oct. 28); the Rev. Howell Foster as pastor of Good Shepherd Church, Buena Park (Nov. 25); the Rev. Theodore Foreid in the newly dedicated Gloria Dei Church, Long Beach (Nov. 11); the Rev. Kenneth Hartzheim at Altadena (Dec. 9); the Rev. Arthur Alm at Epiphany, San Leandro (Nov. 25).

FUNDS for an education unit and youth center are being raised by Grace Church, Culver City.



ONE OF FIVE installations of pastors in Southwest Pacific Synod congregations during recent months was that of the Rev. Arthur W. Alm at Epiphany Church, San Leandro, Calif. Shown after installation service are (from left) Northern Conference President Donald Wagner, Oakland; Conference Secretary George E. Steffens, Sacramento; Synod President Carl V. Tambert and the new pastor of the congregation receiving certification of call from Pastor Wagner.

PENNSYLVANIA

Northwest Allentown Miss... Thrives in Growing Comm...

By HENRY W. SNYDER, JR.

ALLENTOWN—Mission work has ke... with the growth of the population in... west Allentown where Nativity Chur... organized on Oct. 28. The missio... out of a Sunday school sponsored ... deemer Church, Allentown.

Instrumental in getting the school ... was Prof. Robert A. Boyer of Muhl... College who saw the opportunity fo... sion work in the expanding comm... Response of residents to the initiativ... justified the effort. Organized with 8... ter members, the mission now counts... 100 members.

A church site for the young congre... was received as a gift from a layman... Pennsylvania Ministerium home m... board purchased a house where S... school classes can be held. The missi... cepted title for the building last montl...

The congregation uses a former rest... as meeting place. Mission developer ... Rev. Paul H. Howells, formerly pas... the Kimberton parish in the Norri... Conference. Present at the organi... were Dr. Roy L. Winters, executive ... tary of the board of home missions, a... Rev. Orval C. Hartman, synodical di... of home missions.

THE NEWLY CONSTRUCTED parsona... Friedens congregation, Friedensville, ... dedicated Dec. 2.

"CHRISTIANS should take a more ... interest in political candidates, and ... the men and issues before voting," ac... ing to a prominent Lutheran layman, J... Carleton Woodring, of Easton. Judge W... ring was a member of a panel on "Po... for Christians," at a brotherhood me... at St. John's Church, Easton.

More than 10,000 articles were rec... at the "Ingathering" of the women's ... mission committee, Allentown Confer...

ALLENTOWN MISSION ORGANIZES AS NATIVITY CHURCH

ducting organization service were (on steps) Dr. Winters, Pastors Howells and Hartman

race Church, Bethlehem, Dec. 6. Gifts be distributed at Christmas to foster ren and guests at hospitals in the Lehigh ey.

r the second consecutive year Muhlenberg College received an "unrestricted grant" from the Esso Education Foundation in New York. Dr. J. Conrad Seegers, Muhlenberg president, said the $2,000 grant would be used for teachers' salaries.

Conference Prepares for February Evangelism Date

By WILLIAM C. ROEGER

ORRISTOWN — Grace Church, Norris- proved almost too small when min- and laymen convened on Dec. 12 for first evangelism mission briefing in prepa- n for the February date. Over 500 as- bled to hear Regional Evangelism Di- r Walter E. Bock and Area Chairman od W. Reitz explain how to organize mission on congregational levels.

rea committee chairmen then briefed e supervising the various phases of the gelism program in the congregations heir jobs.

lmost all congregations in the confer- are participating in the event. In some ches of multiple parishes, services dur- the five-day evangelism campaign will held on alternate evenings to give all congregations opportunity to hear the missioners assigned to them in their own churches.

Representatives of a few Reformed congregations attended the briefing session as guests.

CHRISTMAS programs have been held everywhere throughout the conference. Congregational societies and women's committees of the Board of Inner Missions provided parties and gifts for patients and guests in hospitals and homes in the territory. Among them were the state hospital at Norristown, Tabor home for children at Doylestown, and the Artman Home for Lutherans at Ambler.

New additions at the Artman Home made it possible for some guests to join the other

PA.: NORRISTOWN . . .
residents in pre-Christmas and Christmas activities this year.

The building is scheduled for completion early in January. Formal dedication will be in June.

CONFERENCE interest in placement of Lutheran refugees continues. A family from Germany sponsored by Trinity Church, Nor-

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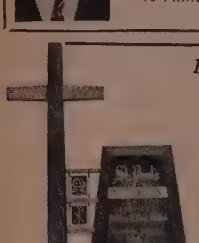

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CHURCH SCHOOL BUILDING FOR M
Pastor Kaelberer, Dr. Cooper with co
St. John's, Hatboro, after dedication

ristown, arrived just in time for Chr and was welcomed by members and s of the church. St. Luke's Church, is awaiting the arrival of two famili sponsored by a member and another congregation.

RAPID GROWTH of St. John's Chu Hatboro led to dedication of a church building in November.

St. John's was started in 1948 as a S school under sponsorship of St. Church, Telford. It was developed b tor Orval C. Hartman who is now d of home missions of the Pennsylvania isterium. The congregation has 54 firmed members. Pastor is John Kae

Ministerium President Charles M. C attended the dedication of the church building (*see cut*).

Lutheran Organist-Choirmaster now ing full-time position, desires change where. Extensive choral and mu choir experience. Excellent refer Available after January, Box 707, LUTHERAN.

T. JAMES' CHURCH, Chalfont, held a nily Christmas tree trimming party" this y. Fathers and older children erected the s and strung lights, mothers and small dren made the decorations. After the k was done, carols were sung around trees.

rish Deaconess Installed

Grace Church, Lancaster

By ERNEST J. HOH

ANCASTER—Sister Mabel Harnish, parish coness of St. Paul's Church, York, be- ne parish deaconess of Grace Church, ncaster, Jan. 1. She will serve as assistant Pastor Warren C. Heinly, and participate outh work, home visitation, and educa- al work in the church schools. She is a ve of Leacock, Lancaster County, a duate of Millersville State Teachers Col- e. She served as deaconess at St. John's, , before coming to York.

JON CHURCH, Landisville, the Rev. Ernest Leer, pastor, has liquidated a $55,000 ebtedness on its religious education build- in a two-year period. Dr. G. Elson Ruff, tor of THE LUTHERAN, spoke on rally day en the final $1,350 was received. A fund been started for a new building.

SCENSION CHURCH, Lancaster, broke und for a parish education building. ority, Lancaster, Ascension's mother rch, presented the congregation with a 000 gift for the new building.

The Rev. Jacob W. Heikkinen, professor Gettysburg Seminary, preached at the formation service sponsored by the Lu- ran Ministerial Association in Zion urch, Lancaster. A choir of 150 voices g.

CENTRAL PENNSYLVANIA SYNOD President ight F. Putman spoke to the ministers Lancaster County on problems of and ssibilities for merger between the different nches of the Lutheran church in America.

THE PROGRAM of the Board of Parish ucation for leadership education in local gregations was presented at a leadership

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institute at Redeemer Church, Lan
The Rev. J. William Wahl led the
sions.

CONFERENCE Luther Leaguers gath
Emmanuel Church, Lancaster, on Dec
an evangelism rally. Teams of young
went out on evangelistic calls on pr
tive members of the Luther League.
returned to the rally and reported
experiences.

Distinguished Guests At
Anniversary at St. David

By PAUL LEVI FOULK

YORK—The 206th anniversary of
toric congregation was observed in N
ber in the West Manheim parish near
over. St. David's Church, one of the
congregations in the rural parish of
the Rev. Russell T. Shilling is pasto
vited distinguished guests to share i
celebration.

Attending the services were Synod
dent Dwight F. Putman, Conference
dent Kenneth S. Ehrhart, Dr. Harve
Hoover, professor emeritus of Getty
Seminary, Missionary Edwin C. Went
furlough from Japan, and Pastor Melv
Patrick, Palmyra.

The original deed of the church pro
was on display. It was drawn in 177
Thomas and John Penn, sons of Wi
Penn.

Dr. Ralph C. Robinson, secretary o
synod, installed the Rev. Franklin
Patschke, pastor of Wolf's congrega
Nov. 25.

Zion View (Quickels) dedicated a
parsonage. Pastor is the Rev. Roy L. Y
. . . St. Matthew's, Hanover, is buildi
new church tower at a cost of $7,500.

MERVIN E. SHUE, Dallastown, was ele
president of the men's group of C
Church.

THE LUTHERAN MEN of Greater Y
installed Raymond A. Gerbrick, Laur
E. Mundis, William Maurer, and Robert
Schiding as their new officers.

DR. PUTMAN dedicated the new educational building at St. Paul's Church, York ven . . . Dr. Harry H. Beidleman who ed Oct. 7 is vacationing in Florida.

CONFERENCE Luther Leaguers held a anksgiving rally at Calvary, Dover, Nov. . . . St. Paul's Church, Hanover, dedied an addition to the church organ.

DR. PAUL L. FOULK, pastor of St. Paul's rch, Hanover, for 17 years, will resign m the parish on Jan. 31. He intends to nd part of each winter in Florida and to rn to his home for the summer. He will ve as supply pastor in the Central Pennvania Synod. Dr. Foulk is the York Conence correspondent for THE LUTHERAN.

ST VIRGINIA

vangelism Sparks Enthusiasm . Kanawha Valley Lutherans

By HAROLD L. HANN

FAIRMONT—Two United Lutheran conations joined with two American Lutran churches in an evangelism mission he Kanawha Valley in November. Mems responded vigorously to the campaign. nthusiasm sparked by the mission was t expressed by a Charleston layman who ed his pastor to give him "a letter of mmendation as a lay visitor" so that he ld continue evangelism work while ding the winter in Florida.

Dr. John C. Traver, of Charleston's Mor-Harvey College, spoke to missioners and l pastors on the Dead Sea Scrolls.

CHOSEN as conference officers at the fall eting in the mountain-top parish of St. l's, Accident, Md., were the Rev. Wiln A. Renn, Red House, president, and Rev. Maurice M. Smeal, Warwood, eeling, secretary-treasurer.

RAPID DEVELOPMENT in the expanding instrial areas of New Martinsville and venswood has created new fields for sur- by the synodical home missions comtee. Pastors throughout the church will p Lutherans in West Virginia by reportthe names of members moving into

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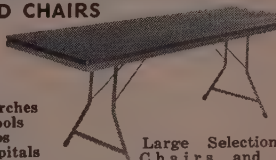

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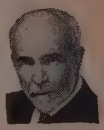

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WEST VIRGINIA . . .

these areas to Synod President George C. Weirick, Amboy, W. Va., or to Home Missions Chairman Harold L. Hann, Fairmont, W. Va.

C. ALBERT BECK, prominent Lutheran layman of Mt. Calvary Church, Westernport, died Nov. 29 in University Hospital, Baltimore. Mr. Beck had served on many synod committees, was currently chairman of the synodical stewardship and benevolence committee and director of Lutheran World Action.

ST. PAUL'S CHURCH, Morgantown, will use the former parsonage adjoining church as parish house for Sunday and as a temporary center for Lutheran dents at West Virginia University. D Roy Hashinger has been named emeritus.

THE SYNODICAL LUTHER LEAGUE adopted the "We Help You" project fo summer of 1957 when teams of leader go into the four LL districts with a pro similar to that of the national progra caravaning.

GRACE CHURCH, St. Albans, makes d use of an old garage renovated by its bers to accommodate the children's div of the mission congregation and ho junior church service.

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Raleigh, North Carolina
New Orleans-La Fayette, Ne
Iberia, Lake Charles, Louisia
Waco, Texas
Phoenix, Arizona

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA

DEFREHN, GEORGE H. From St. J Church, Boiling Springs. To C Church, Lancaster.

FLORIDA

RENKEL, ROLAND W. From Second Chu Baltimore, Md. To Grace Church, L land.

TAYLOR, JOHN R. From St. Peter's Chu Bethlehem, Pa. To Holy Trinity Chu Miami.

GEORGIA-ALABAMA

LINN, J. ARTHUR. From Grace Chu Lakeland, Fla. To Oglethorpe parish,

NORTHWEST

CLEMENT, WEBSTER H. From Faith Chu Winona, Minn. Retirement.

OHIO

MONY, EUGENE C. From Zion Church, ast Pikeland, Pa. To Grace Church, over.

PACIFIC SOUTHWEST

CCIUS, WALTER M. From Grace Church, anta Barbara, Calif. Retirement.

AEFFER, HENRY PAUL. From Air Force haplaincy. To St. Michael's Church, erkeley, Calif.

PENNSYLVANIA MINISTERIUM

BERT, ELMER R. From St. Mark's hurch, Reading. Retirement.

TSCH, THEODORE W. From Nuremberg arish. To St. John's Church, Sinking pring.

PFER, ALBERT F. From St. John's hurch, Honesdale. To Epiphany Church, outh Temple.

N, LUTHER J. From New Tripoli parish. o Zion Church. Old Zionsville.

VIRGINIA

HER, LEWIS O. From Mt. Calvary hurch, Claremont, N. C. To Reformation Church, New Market.

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DECEASED

MRS. ANNA L. M. SPIEKER, 85, of the Rev. Charles G. Spieker, died at Emmaus, Pa. Pastor Spieker died in

A native of Baltimore, Md., Mrs. S is survived by a son, the Rev. Pa Spieker, pastor of St. John's Church maus; a brother, Dr. Otto Schaefer, more; a sister, Mrs. William C. Starr, land, Ore.; and two grandchildren.

Funeral services were held Dec. St. John's Church, Emmaus.

MRS. ROSA WARD UMBER widow of the Rev. K. Y. Umberger Oct. 16 at Wytheville, Va.

Mrs. Umberger is survived by a dau Mrs. Carl B. Umberger, Wytheville, son Kenneth, of Kingsport, Tenn.

Funeral services were conducted at Church, Crockett, Va., by Pastors A R. Shumate, Albert J. Shumate, and Tobler.

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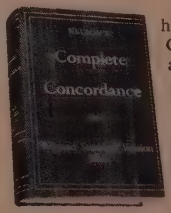

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Good Things Do Not Necessarily Come In Small Packages

Two rather large and good packages recently arrived in time for a joyous Christmas for two churches in the East.

At St. Mark's Lutheran Church in Allentown, Pennsylvania, a fund raising campaign sought $65,000 minimum for a new Sanctuary and Church School.

Under the direction of Lawson Associates, this campaign achieved $75,336.

And at Trinity Evangelical Lutheran Church, Hudson Heights, New Jersey, $50,000 was sought for a new church school and rehabilitation of the church.

Under Lawson Associates direction, this campaign achieved $55,072.

We were pleased to be given the trust of these churches, and were grateful for the pleasure of working with Reverend Evans R. Keim, Jr., pastor of St. Mark's, and Reverend John H. Wagner, pastor of Trinity Church, and their dedicated lay leaders.

We gain an especial satisfaction, in addition to having had a part in a spiritual victory, from such comments as Pastor Wagner saw fit to make in a letter to us following the campaign;

"Sights, enthusiasm and spiritual values were alike kept high. It would appear that future giving in the Church will be more liberal than heretofore. I should like to commend your ways of approach and the actual conducting of a campaign as you do it to other Churches who face needs as we did."

(signed) John H. Wagner
Pastor

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IN CONCLUSION . . . . . .

IF YOUR FAMILY is thinking about moving from Baltimore to Indianapolis, you probably wish to know what sort of house you may move into. If you don't like the house in Indianapolis, you may decide to stay in Baltimore.

To take a more complicated problem: suppose four families—very closely related to one another—would like to move into one house. They are willing to build a new place big enough for all. But they must agree on the kind of house it should be. If they can't devise a satisfactory plan, they are likely to give up the idea.

That's about how things stand with four Lutheran churches that feel they should merge. Since our church is one of the four, we are intensely interested in this prospect. All four of these churches feel that they are really members of one family, and should live together. But each has long experience in living in its own kind of house.

THE DISCUSSION of our church merger began in Chicago, Dec. 12-13, at the first meeting of the Joint Commission on Lutheran Unity. It was suggested that we might build some sort of apartment house, with one roof over the whole place but with separate sections for each family. Some ULC spokesmen favored this because it would be the easiest plan and the most quickly achieved. But others argued that this would not be a real merger of our churches into one family.

We United Lutherans, since our church was organized in 1918, have to some extent had the apartment-house idea. Our 32 synods have done a lot of housekeeping in separate compartments.

This is a result of our history. Our church was formed by a merger of three church groups that had been one as far back as 1820. They split apart [illegible] 1860's and finally reunited. Bu[t] had memories of past competitio[n] differences of opinion, and didn't to tie themselves up too tightly to[o]

The Augustana Church has b[een] single, closely knit family since [it] formed by immigrants from Swe[den] 1860. The American Evangelica[l] theran Church was formed by [im]grants from Denmark (1878) an[d] Finnish Evangelical Lutheran Chu[rch] immigrants from Finland (1890).

SPOKESMEN for some of these ch[urches] were candid in saying that they are[n't] to move in with the rest of us if th[ey] of union appeals to them. All agre[e] we can't create a church which i[s] one great big room, like a superm[arket] The church must be divided int[o] gional organizations which should[have] a high degree of local initiative.

For instance, if a congregation i[n] Francisco needs a pastor, there is n[o] son to call on an office in Minne[apolis] for help if a regional office in Los A[n]has more knowledge of the local situ[ation]

Where to draw the line betwee[n] authority of the regional organiz[ation] and the central church will be the [big] lem which will require the most th[ought] in the merger planning. Authority [of] congregations in managing local [affairs] will not be a problem, because v[ery] have about the same idea on this.

The first meeting of the unity co[m]sion was mostly spent in hearing exp[lana]tions of the history and structure [of] four churches. When the next m[eeting] is held in March, definite proposa[ls] garding the architecture of the church will begin to shape up.

—ELSON R

I'm curious.
I ask questions,
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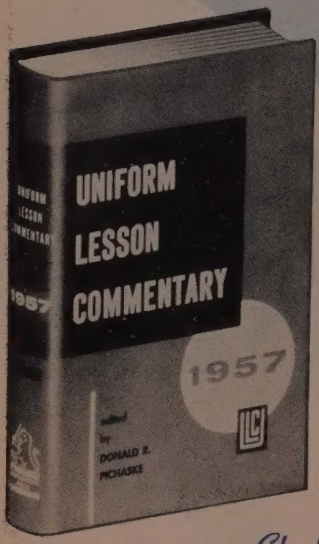

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